

HISTORICAL SKETCHES,
AND
RULES,
OF
FAIRFIELD EAST ASSOCIATION
AND
CONSOCIATION,
WITH
STATISTICAL NOTICES OF THE CONSOCIATED CHURCHES.

NEW HAVEN:
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1859.

HISTORICAL ASSOCIATION

AT THE

ANNUAL MEETING

OF THE

ASSOCIATION

OF THE
HISTORICAL ASSOCIATION
OF THE
UNITED STATES
AND
CANADA

P R E F A C E.

At a special meeting of Fairfield East Association at Monroe, Oct. 20, 1857, Rev. Messrs. WILLIAM H. MOORE, SAMUEL G. COE and JOSEPH R. PAGE were appointed to revise the rules and forms, and report at the next annual meeting. At the annual meeting, held in New Fairfield, May 25, 1858, the rules and forms as revised and reported by the committee were after some amendment unanimously adopted; and it was voted, that they be printed with the rules of the Consociation.

At the annual meeting of the Council of Fairfield East Consociation at Monroe, Oct. 20, 1857, the same persons were appointed to revise the rules and forms of the Consociation and the historical notices of the churches, and report at the next annual meeting. At the annual meeting, held in Stratford, Oct. 26 and 27, 1858, the rules and forms as revised and presented by the committee were after consideration and amendment unanimously adopted to be used henceforth as the rules and forms of this Consociation. Rev. HENRY JONES was put in the place of Rev. JOSEPH R. PAGE, and the committee were directed to publish, at their discretion, one thousand copies, with historical notices of the Association, the Consociation, and the consociated churches.

Under this authority this pamphlet has been prepared and published.

Dates.—The dates in the following pages are copied from the records of the Association and Consociation, as far as they serve; and where the records give the day of the week, but not of the month, the day of the month has been found by calculation and supplied.

Records.—The records of the Association and Consociation are entered in the same books, and now fill three volumes. The first volume has the records of the Association from May 29, 1734 to Oct. 5, 1813, pp. 1-197; and of the Consociation from March 9, 1735[6] to June 30, 1813, pp. 1-168. The second volume has the records of the Association from May 31, 1814 to July 12, 1831, pp. 1-87; and of the Consociation from July 8, 1813 to Dec. 7, 1831, pp. 1-179. The third volume has the records of the Association from May 29, 1832 to May 31, 1859, pp. 1-107; and of the Consociation from May 29, 1832 to Jan. 5, 1859, pp. 1-230.

The first and second volumes have no index. The third has a synopsis of its contents on the pages between the records of the Association and Consociation. The fourth volume contains an abstract of the first and second volumes, with the page, date, place, and noticeable doings of each meeting.

Congregational Order.—It is hoped that the copious references, in the rules of the Association and Consociation, to this cheap and instructive Manual will induce the leading members in all our churches to obtain it and make themselves acquainted with its valuable contents.

JUNE 20, 1859.

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THE ASSOCIATION.

HISTORICAL SKETCH.

THE Association of the elders of the County of Fairfield, in session at Stamford, Aug. 27, 1734, was amicably divided into two Associations "by a line running on the east side of Fairfield, Old Society, and on the east side of Greenfield, and so running up to Reading, and then running on the west side of Reading, and on the west side of Danbury; all the pastors of our established churches on the east side of the said line to be called and known by the name of the East Association of the County of Fairfield." The Association thus formed consisted of nine pastors, namely:

Rev. Messrs. SETH SHOVE, of Danbury.

ANTHONY STODDARD, of Woodbury.

SAMUEL COOKE, of Stratfield, now Bridgeport.

JOHN GRAHAM, of Southbury.

HEZEKIAH GOLD, of Stratford.

JEDIDIAH MILLS, of Ripton, now Huntington.

RICHARDSON MINER, of Unity, now Trumbull.

ELISHA KENT, of Newtown.

NATHANIEL HUNN, of Reading.

The first meeting was held at Danbury March 4, 1734|5.

1735, Nov. 11.—The associated elders resolved to move their several churches to form a Consociation.

1738. Voted, that no person having a call to settle shall accept it, until he has been examined and approved by the Association.

1739 40, Jan. 22.—The Association decided, that a man cannot scripturally marry his deceased wife's sister, and recorded their reasons. At the same meeting, the people in Bethlem having sought advice and direction in respect to a candidate for settlement, the following vote was passed:

"Whereas, therefore, the worthy Mr. Joseph Bellamy has, for some time past, preached in said Bethlem, and we looking upon him as a person of a good moral character, of soundness in ye faith, and competent abilities, do therefore advise he may be the man." He was ordained there April 2, 1739|40.*

* R. R. Hinman's Catalogue, 1852, p. 183.

1742, July 29.—The Association, in session at Danbury, licensed David Brainard, who was then under censure of Yale College, and defended itself at some length for so doing. It also approved of meetings of private Christians for social worship, and gave important advice as to how they should be conducted.

1743.—The Church in Worstershire, N. Y., was, by request, taken under the care of the Association.

1744.—Ministers were recommended to Bateman's Patent and Florida, N. Y., the latter place beyond the Hudson. The same year a correspondence was held with the Presbytery of New Brunswick, in favor of founding a college in New Jersey.

1748.—The Association declared against the forming of a General Consociation, to serve as the highest ecclesiastical judicature in the colony.

In Oct., 1751, the General Assembly organized the County of Litchfield, which included within its limits, and thereby separated from this Association, Rev. Messrs. Anthony Stoddard, of Woodbury, John Graham, of Southbury, Joseph Bellamy, of Bethlem, Thomas Canfield, of Roxbury, and Daniel Brinsmade, of Judea, now Washington, and left this body containing eight pastors. The churches in Stratfield, now Bridgeport, and Reading, were then vacant.

1754.—The Association opposed the ideas of a General Consociation, and of a yearly Convention at Commencement. They also decided, that a dismissed minister must not hold separate meetings in a place where regular worship is maintained.

1755.—Circular fasts were recommended.

1763, May 29.—The Association met at Bethel, and heard complaints of false doctrine against Rev. Messrs. Noah Wetmore, of Bethel, Ebenezer White, of Danbury, and James Taylor, of New Fairfield South, now New Fairfield. Mr. Wetmore was cleared, but Messrs. White and Taylor were presented to the Council of the Consociation for trial. The error was Sandemanianism.

1764, Dec. 14.—The Association organized a church in New Stratford, now Monroe.

1768, June 1.—The Association directed, that a letter be sent to the Moderator of Boston Presbytery defending this body against the rumor that it favored the Sandemanian doctrine. The same year a delegate was sent to a General Convention at Elizabethtown, New Jersey. A delegate was also sent yearly to this Convention, which met alternately at Elizabethtown and at some place in Fairfield County, as, at Norwalk, Stamford, and Greenfield, from 1770 to 1776 inclusive, when it seems to have been terminated by the war.

1772.—Rev. Messrs. David Judson, of Newtown, Izrahiah Wetmore, of Stratford, and James Beebee, of North Stratford,

now Trumbull, were requested to appear and say why they had neglected attending meetings of the Association, and of the Council. They came and answered, that it was on account of the judicial power which the Saybrook Platform gives to Councils of the consociated churches. Efforts were made to relieve the minds of these brethren, which appear to have succeeded with Messrs. Beebee and Wetmore, but not with Mr. Judson.

1774.—The Association asked the General Association to take some action with regard to giving the preached gospel to the inhabitants scattered in the wilderness in various provinces.

1776, May 28.—Voted, to hold circular fasts on account of the threatening aspect of public affairs.

1778, May 26.—“The Association then took under consideration the melancholy situation of our country, by reason of the severe rebukes of a holy God in suffering the continuance of a cruel and unjust war greatly to distress our land. Resolved on the continuance of public lectures in the several churches, with the united, friendly assistance of the ministers in the vicinity. The Association then taking into consideration the state of our English schools,—that the education of youth in some parts of this State is greatly on the decline; that the employing some schoolmasters not well qualified in learning, and others of immoral conduct, and such as are disaffected to the liberties of the country, have a tendency to produce very unhappy effects—thought proper to instruct their delegates to lay this matter before the General Association, that they may recommend such measures as may have a tendency to revive learning and religion among the rising generation.”

1783, Oct. 28.—Resolved to preach to the vacant churches, and stir them up to the work of securing pastors. At that time four churches were destitute. Stratford had been vacant four years, Danbury and Newtown eight years, and New Fairfield nine years.

1802, May 25.—Resolved to ask the General Association to issue a circular on the low state of religion, the injurious tendency of the present political dissensions, and the necessity of union among Christians.

1805, May 28.—The Association of Fairfield West having inquired of this Association if it would not be best to admit lay delegates to the meetings of the District Associations, as witnesses of their proceedings, and to show that they were not engaged in political intrigue, this Association replied in the negative, and gave their reasons. The Association also lamented that Bethel and Bridgeport had been vacant one year, Trumbull three years, and Brookfield four years.

1812, Oct. 7.—The recommendation of the General Association, not to introduce ardent spirits at associational meetings was received and approved.

1814, May 31.—Measures were taken to form an auxiliary Bible Society.

1821.—Sabbath schools were reported as generally established in the churches.

1825.—A Foreign Mission Society was formed, auxiliary to the American Board.

1826, June 13.—The Association met at Brookfield, and ordained Griffith H. Griffiths, to become pastor of a church in Somerstown, N. Y.

1830.—A system of rules was adopted, and ordered to be printed.

1834.—It was resolved to publish and circulate an address on family prayer.

1840, Oct. 13.—The Association opposed the idea of holding a clerical convention on slavery at Hartford.

1843.—The Washingtonian movement was noticed as successful in promoting temperance, and also as favoring religion.

1845.—Fears were expressed in regard to the influence of sundry temperance orders and organizations.

1857.—Intemperance was reported as increasing, and the prohibitory law as generally not enforced.

The Association has licensed sixty-six candidates for the ministry. The license of one of these candidates, in the last century, was withdrawn on account of his dishonesty, and other misconduct, but was restored after he reformed;* and the license of another, in the present century, was revoked after he had joined another denomination.†

The Association has had in all one hundred and twenty-one members. One of these, in the last century, became an Episcopalian;‡ three, all in the last century, adopted Sandemanian views;§ and three, two in the last century, and one in the present, became guilty of immorality.||

The territorial limits of this body have varied with those of the Consociation. It has been disturbed by only one period of dissension, and that resulted from a diversity of views in regard to the power of Councils of the Consociation, and appears to have been occasioned by the false doctrine already named. The members have often assisted each other in seasons of special effort, and in cases of sickness and old age. The spirit of the body commends it to all who read its well kept records. It has guarded against encroachments upon the liberty of the ministry and the churches. It has stood for purity of doctrine, and the wholesome administration of discipline; and its measures have

* Records, Vol. I, pp. 41, 42.

† Rec., Vol. III, p. 43.

‡ Records of Consociation, Vol. I, pp. 25-27.

§ Rec., Vol. I, pp. 65-67; 117-120.

|| Rec., Vol. I, pp. 28, 48. Rec. of Con., Vol. I, pp. 18-22, 23, 24, 25; 38, 39; Vol. II, pp. 130-134; 141, 142; 163-165; Vol. III, pp. 2, 7-9.

generally been characterized by sound wisdom. It has always had the confidence of the churches, and has been largely consulted by them; and its sympathy, advice and assistance, have been freely accorded to them in their trials. And it has been in favor of revivals of religion, and of an active piety, from the days of Stoddard, Cooke, Gold, Mills and Bellamy, until now.

M E M B E R S.

The following list contains the names of all who have become members of the Association; the dates at which they joined, or when they first appear on the records as members; and their places, and occupations *at those dates*. In some cases ministers *installed* by the Council of the Consociation appear to have been considered as thereby becoming members of the Association. There are now thirteen members, and their names are in Italics.

Seth Shove,	Aug. 27, 1734,	Danbury,	Pastor.
Anthony Stoddard,	Aug. 27, 1734,	Woodbury,	Pastor.
John Graham,	Aug. 27, 1734,	Southbury,	Pastor.
Elisha Kent,	Aug. 27, 1734,	Newtown,	Pastor.
Nathaniel Hunn,	Aug. 27, 1734,	Reading,	Pastor.
Hezekiah Gold,	Aug. 27, 1734,	Stratford,	Pastor.
Samuel Cooke,	Aug. 27, 1734,	Stratfield,*	Pastor.
Richardson Miner,	Aug. 27, 1734,	Unity,†	Pastor.
Jedidiah Mills,	Aug. 27, 1734,	Ripton,‡	Pastor.
Ebenezer White,	Mar. 10, 1735/6,	Danbury,	Pastor.
Joseph Bellamy,	June 10, 1740,	Bethlem,	Pastor.
Reuben Judd,	Sep. 1, 1742,	Judea,§	Pastor.
Samuel Buell,	Nov. 9, 1742,		Evangelist.
Benajah Case,	Nov. 9, 1742,	New Fairfield South,	Pastor.
David Judson,	Sep. 21, 1743,	Newtown,	Pastor.
Thomas Lewis,	Mar. 28, 1744,	New Fairfield North,¶	Pastor.
Thomas Canfield,	Aug. 22, 1744,	Roxbury,	Pastor.
James Beebee,	May, 5, 1747,	North Stratford,**	Pastor.
Daniel Brinsmade,	Feb. 29, 1748/9,	Judea,	Pastor.
Lyman Hall,	Sep. 27, 1749,	Stratfield,	Pastor.
Elijah Sill,	Oct. 16, 1751,	New Fairfield North,	Pastor.
Izrahiah Wetmore,	May 16, 1753,	Stratford,	Pastor.
Nathaniel Bartlett,	May 23, 1753,	Reading,	Pastor.
Robert Ross,	Nov. 28, 1753,	Stratfield,	Pastor.
Ebenezer Knibloe,	Feb. 17, 1756,	West Philippi, N. Y.,††	Pastor.
Thomas Brooks,	Sep. 28, 1757,	Newbury,‡‡	Pastor.
James Taylor,	Mar. 28, 1758,	New Fairfield South,	Pastor.
Elnathan Gregory,	Nov. 25, 1760,	West Philippi, N. Y.,	Pastor.
Noah Wetmore,	Nov. 25, 1760,	Bethel,	Pastor.
Elisha Rexford,	Jan. 9, 1765,	New Stratford,§§	Pastor.

* Bridgeport.

|| New Fairfield.

†† Brookfield.

† Trumbull.

¶ Sherman.

§§ Monroe.

‡ Huntington.

** Trumbull.

§ Washington.

†† Carmel, N. Y.

Noadiah Warner,	Feb. 13, 1765,	Danbury,	Pastor.
Joseph Peck,	June 8, 1769,	New Fairfield South,	Pastor.
Ebenezer Baldwin,	Sep. 19, 1770,	Danbury,	Pastor.
David Ely, D.D.,	Oct. 27, 1773,	Ripton,	Pastor.
John Rodgers, D.D.,	May 28, 1782,*		
Stephen W. Stebbins,	May 31, 1785,	Stratford,	Pastor.
Zephaniah H. Smith,	May 30, 1786,	Newtown,	Pastor.
Timothy Langdon,	Sep. 1, 1786,	Danbury,	Pastor.
John Ely,	Nov. 30, 1791,	Bethel,	Pastor.
Oliver D. Cook,	Oct. 8, 1793,	New Fairfield North,	Pastor.
Jonathan Bartlett,	Feb. 3, 1796,	Reading,	Pastor.
Samuel Blatchford,	May 28, 1798,	Stratfield,	Pastor.
Jehu Clark,	Oct. 23, 1799,	Newtown,	Pastor.
Erastus Ripley,	Mar. 26, 1800,	Brookfield,	Pastor,
John Giles,	May 25, 1802,	Trumbull,	Pastor,
Evan Johns,	May 25, 1802,		
Israel Ward,	May 25, 1803,	Danbury,	Pastor.
Samuel Sturges,	May 27, 1806,	Bethel,	Pastor.
Elijah Waterman,	May 27, 1806,	Stratfield,	Pastor.
Richard Williams,	June 3, 1807,	Brookfield,	Pastor.
Daniel C. Banks,	Aug. 12, 1807,	Trumbull,	Pastor.
Medad Rogers,	Oct. 14, 1807,	New Fairfield,	Pastor.
Andrew Elliott,	Feb. 24, 1808,	New Milford,	Pastor.
Enoch Burt,	June 1, 1808,		Home Miss'y.
Bradford Marcy,	June 7, 1809,	South East, N. Y.,	Pastor.
Daniel Crocker,	Oct. 4, 1809,	Reading,	Pastor.
Bela Kellogg,	Jan. 13, 1813,	Brookfield,	Pastor.
William Andrews,	Oct. 5, 1813,	Danbury,	Pastor.
Joel Osborn,	Dec. 22, 1813,	South East, N. Y.,	Pastor.
Matthew R. Dutton,	Sep. 21, 1814,	Stratford,	Pastor.
Thomas F. Davies,	Mar. 5, 1817,	Huntington,	Pastor.
Reuben Taylor,	May 26, 1818,	Trumbull,	Pastor.
Thomas Punderson,	May 25, 1819,	Huntington,	Pastor.
Abner Brundage,	May 23, 1821,	Brookfield,	Pastor.
Chauncey G. Lee,	Oct. 24, 1821,	Monroe,	Pastor.
John G. Lowe,	May 28, 1822,	Bethel,	Pastor.
Joshua Leavitt,	Feb. 23, 1825,	Stratford,	Pastor.
Abraham O. Stansbury,	May 31, 1825,	New Fairfield,	Pastor.
Marcus Harrison,	June 8, 1825,	South East, N. Y.,	Pastor.
William C. Kniffin,	June 8, 1825,	Reading,	Pastor.
William Mitchell,	June 15, 1825,	Newtown,	Pastor.
James Kant,	Nov. 9, 1825,	Trumbull,	Pastor.
Griffith H. Griffiths,	June 13, 1826,	Somerstown, N. Y.,	Pastor.
Franklin Y. Vaill,	Oct. 4, 1826,	Bridgeport,	Pastor.
George Carrington,	Oct. 4, 1826,		Evangelist.
Epenetus Platt Benedict,	Oct. 4, 1826,		Evangelist.
Anson Rood,	April 23, 1829,	Danbury,	Pastor.
Daniel Jones,	Oct. 7, 1829,	Monroe,	Pastor.
John Blatchford,	April 27, 1830,	Bridgeport,	Pastor.

* Had recently supplied at Danbury.

William L. Strong,	Dec. 9, 1830,	Reading,	Pastor.
Heman Rood,	Dec. 9, 1830,	New Milford,	Pastor.
Erastus Cole,	Dec. 9, 1830,	Bethel,	Pastor.
Thomas Robbins,	May 29, 1832,*		
Frederick W. Chapman,	Sep. 5, 1832,	Stratford,	Pastor.
Samuel M. Phelps,	Sep. 26, 1832,		
Nathaniel M. Urmston,	May 28, 1833,	Newtown,	Pastor.
William A. Hyde,	June 5, 1833,	Yorktown, N. Y.,	Pastor.
George Coan,	May 27, 1834,	New Fairfield,	Pastor.
Jeremiah Miller,	Dec. 5, 1837,	Reading,	Pastor.
Rollin S. Stone,	Mar. 20, 1838,	Danbury,	Pastor.
John Woodbridge, D.D.,	Apr. 17, 1838,	Bridgeport,	Pastor.
John Greenwood,	Dec. 11, 1838,	Bethel,	Pastor.
David C. Perry,	Dec. 12, 1838,	New Fairfield,	Pastor.
John H. Hunter,	May 28, 1839,	Bridgeport,	Pastor.
William B. Weed,	Dec. 4, 1839,	Stratford,	Pastor.
David C. Comstock,	Mar. 4, 1840,	Reading,	Pastor.
Robert D. Gardner,	Mar. 31, 1841,	Monroe,	Pastor.
Alexander Leadbetter,	Dec. 27, 1842,	Newtown,	Supply.
Wm. Thompson Bacon,	Dec. 28, 1842,	Trumbull,	Pastor.
John L. Ambler,	May 30, 1843,	Bethel,†	Supply.
Dan C. Curtiss,	May 28, 1844,	Brookfield,	Pastor.
Charles N. Seymour,	June 26, 1844,	Huntington,	Pastor.
John S. Whittlesey,	Oct. 2, 1844,	Trumbull,	Pastor.
Henry H. Morgan,	May 26, 1846,	New Fairfield,	Pastor.
Daniel D. Frost,	Dec. 30, 1846,	Reading,	Pastor.
Benjamin St. John Page,	May 25, 1847,	Bridgeport,	Pastor.
Lewis Pennell,	Feb. 12, 1850,	New Fairfield,	Pastor.
Sylvanus Haight,	Feb. 12, 1850,	Bethel,	Pastor.
David M. Elwood,	Feb. 20, 1850,	Trumbull,	Pastor.
William B. Curtiss,	May 28, 1850,	Huntington,	Pastor.
Samuel G. Coe,	May 27, 1851,	Danbury,	Pastor.
Wheelock Nye Harvey,	May 18, 1853,	Bethel,	Pastor.
Jason Atwater,	May 31, 1853,	Newtown,	Supply.
Lewis M. Shepard,	May 31, 1853,	Monroe,	Pastor.
Aaron B. Peffers,	May 23, 1855,	New Fairfield,	Pastor.
Joseph H. Towne,	May 29, 1855,	Bridgeport,	Pastor.
William H. Moore,	May 26, 1857,	Newtown,	Pastor.
Henry Jones,	May 25, 1858,	Bridgeport,	Teacher.
John Blood,	May 31, 1859,	Huntington,	Supply.
Matson M. Smith,	May 31, 1859,	Bridgeport,	Pastor.
Benjamin L. Swan,	May 31, 1859,	Stratford,	Pastor.

* Was dismissed at Stratford in 1831.

† Resided in Bethel, and supplied in Newtown.

LICENTIATES.

The following list contains the names of all who have been licensed by the Association, with the dates. It will be seen that forty-five were licensed between 1734/5 and 1776 inclusive; none from 1776 to 1805; twenty-one from 1805 to 1848 inclusive; and none since 1848.

Ebenezer Dibble,	Mar. 4, 1734/5.	Benjamin Wildman,	Oct. 28, 1761.
Robert Silliman,	May 2, 1739.	James Johnson,	May 26, 1762.
Ebenezer Mills,	May 2, 1739.	Noadiah Warner,	Oct. 31, 1764.
David Judson,	Oct. 7, 1740.	George Gilmore,	May 28, 1765.
Samuel Buell,	Oct. 7, 1741.	Ichabod Lewis, Jr.,	Oct. 29, 1766.
John Graham, Jr.,	Nov. 12, 1741.	Isaac Lewis,	Feb. 24, 1768.
Jacob Johnson,	April 29, 1742.	Blackleach Burritt,	Feb. 24, 1768.
Samuel Hopkins,	April 29, 1742.	Samuel Mills,	May 31, 1768.
Jonathan Judd,	April 29, 1742.	Peter Starr,	June 6, 1769.
Reuben Judd,	July 29, 1742.	William Plum,	May 27, 1772.
David Brainard,	July 29, 1742.	Abraham Camp,	Feb. 15, 1775.
Nathan Strong,	Nov. 10, 1742.	Joshua Perry,	Oct. 30, 1776.
David Rowland,	Aug. 12, 1746.	Ard Hoyt,	Oct. 8, 1805.
Nathaniel Taylor,	Oct. 7, 1747.	Nathaniel Kennaday,	Oct. 14, 1807.
Daniel Brinsmade,	Oct. 7, 1747.	Hezekiah G. Ufford,	Oct. 15, 1807.
Ephraim Judson,	Dec. 1, 1747.	John Clark,	May 29, 1810.
Chauncey Graham,	Jan 14, 1747/8.	Thomas F. Davies,	May 29, 1816.
Jonathan Elmer,	May 4, 1748.	Charles F. Butler,	May 28, 1817.
Gideon Hawley,	May 23, 1750.	Charles A. Boardman,	Oct. 8, 1817.
Deliverance Smith,	May 29, 1751.	Peter Lockwood,	Oct. 7, 1819.
Hezekiah Gold, Jr.,	May 16, 1753.	Laurens P. Hickok,	May 28, 1822.
William Ramsey,	Nov. 25, 1755.	Alanson Benedict,	April 24, 1824.
Abraham Ketteltas,	Aug. 23, 1756.	John Smith,	April 24, 1824.
Joseph Peck,	Mar. 29, 1758.	Orrin Hyde,	April 24, 1824.
Elnathan Gregory,	Mar. 29, 1758.	Thomas T. Waterman,	June 1, 1825.
Noah Benedict,	Oct. 14, 1758.	Epenetus P. Benedict,	June 1, 1825.
Hugh Williamson,	Mar. 20, 1759.	George Carrington,	1825.
Eden Burroughs,	May 30, 1759.	Ransom Hawley,	May 28, 1828.
Caleb Barnum,	May 30, 1759.	Platt Tyler Holley,	June 1, 1831.
Ebenezer Kellogg,	May 28, 1760.	William F. Dibble,	Oct. 13, 1840.
Benjamin Dunning,	May 28, 1760.	Nathaniel A. Hewitt,	Oct. 12, 1842.
John Chandler,	April 16, 1761.	Samuel T. Seelye,	Oct. 15, 1845.
Joseph Moss White,	Oct. 28, 1761.	Charles S. Shelton,	Mar. 28, 1848.

RULES.

I. MEMBERSHIP.

This Association shall consist of the pastors of the churches of Fairfield East Consociation who have been ordained by the Council; of dismissed ministers who have been so ordained; of ministers ordained as missionaries or evangelists by the Associa-

tion; of ministers received by letter from other ecclesiastical bodies; and of ministers admitted after satisfactory examination as to their piety and doctrines.

Members shall ordinarily be dismissed to other bodies by vote; but, in urgent cases, the Moderator may give letters of dismission, which shall be valid when signed by himself and the Scribe. A minute of such letters shall be sent to the Register to be recorded.

Congregational Order, pp. 258; 279, 280; 304, 305.

II. DUTIES.

The Association shall consider and resolve questions of importance; examine and recommend candidates for the ministry; advise bereaved churches on application; take due notice of cases of scandal or heresy; appoint delegates to the General Association, send by them a report of the state of religion in the churches, and nominations for delegates to foreign bodies; act upon matters presented by the General Association for consideration; and consult the common interests of religion.

C. O., pp. 260, 261; 279-283; 305, 306; 309, 310; 311, 312.

III. OFFICERS.

The Officers of the Association shall be a Moderator, Scribe, and Register, all of whom shall be chosen by ballot. A Moderator and Scribe shall be chosen at each annual meeting; a Register shall be chosen as occasion may require.

The Register shall keep documents committed to his care, record the approved minutes furnished by the Scribe, produce the records at every meeting, notify the members of the time and place of the annual meeting by circular, and act as Treasurer of the body.

C. O., p. 306.

IV. ORDER.

1. Three members shall constitute a quorum.
2. As soon as the Scribe has taken a list of the members present, the Moderator shall open the meeting with prayer.
3. As soon as the meeting is opened a committee of overtures shall be appointed to report the business of the meeting.
4. While this committee are preparing their report, the rules of order shall be read by the Scribe.
5. The minutes of the meeting next previous shall then be read, and members who were not at that meeting shall be required to give a reason for their absence.
6. No member shall go out of the room during the time of business without leave from the Moderator; and no member

shall withdraw from the meeting before the close of the session without leave from the body.

7. Every member speaking shall address the Moderator.

8. No member shall speak more than twice on any question until all have had opportunity to speak.

9. Every motion, except for adjournment, shall be reduced to writing, if any member request it.

10. When a question is under debate, no motion shall be made except for amendment, postponement, adjournment, the previous question, or to call a member to order. The previous question is, *Shall the main question now be put?*

11. No motion shall be discussed unless seconded, nor reconsidered unless the motion for reconsideration be made by a member in the majority.

12. While a member is speaking, no member shall walk between him and the Moderator, entertain private discourse, or read any printed book or paper.

13. Questions of order shall be decided by the Moderator; an appeal from his decision shall be taken without debate, unless a regular motion prevail for its discussion.

14. Committees shall be appointed by ballot, if any two members request it.

15. The business of each day shall be opened and closed with prayer.

C. O., pp. 313-315.

V. MEETINGS.

Annual meetings shall be convened at the houses of pastors, in the alphabetical order of their names, on the last Tuesday in May, at 11 A. M.

Special meetings may be called by the Moderator; with the advice of one member, or at the request of two members; or, in case of his death, inability, or refusal, by two members; provided that the letters calling a special meeting shall always be issued at least ten days before the meeting, and shall state definitely the business to be done; nor shall any other business be taken up at such meeting, unless by the consent of all present.

Special meetings may also be held whenever the Council of the Consociation is convened; but nothing shall be taken up at such meetings without the consent of all present.

C. O., p. 307.

VI. BUSINESS OF THE ANNUAL MEETING.

At the annual meeting the senior member present shall call for the choice of a Scribe, and declare the person chosen. The Scribe shall call for the choice of a Moderator, and declare the person chosen. A list of the members shall be taken, and the

Moderator shall then open the meeting with prayer. A committee of overtures shall be appointed, and also a committee to prepare a report on the state of religion for the General Association. This report shall be approved by the Association, and a copy of it shall be recorded by the Register. The rules of the Association, and the records of the last annual meeting, and of the subsequent meetings shall be read. The members shall give accounts of the state of religion in their respective fields.

Public worship shall be attended, and a sermon shall be delivered by the member at whose house the last annual meeting was held, or by a substitute; and the services shall be subject to comment.

Three delegates to the General Association, and three substitutes, shall be appointed, in alphabetical order, from the resident and acting members of the Association; provided that one delegate and his substitute shall be chosen from the delegates of the previous year. The nominations for delegates to foreign bodies shall be made by ballot.

A committee of four shall be appointed to examine candidates for license, or ordination, in the several departments of personal piety, didactic theology, Biblical literature, and ecclesiastical history,—one department being assigned to each member of the committee.

C. O., pp. 312; 307, 308.

VII. LICENSURE AND ORDINATION.

Candidates for the ministry must have pursued theological studies at least two years, except in extraordinary cases; must be in regular standing in some evangelical church; and must be introduced by some responsible person known to the Association. Candidates for licensure must present a written discourse, and candidates for licensure or ordination shall be examined in all the departments above mentioned. The Moderator shall deliver the license with suitable remarks and prayer. A license shall not be given for more than four years, and may be revoked at the discretion of the body. In the ordination of evangelists the Council of the Consociation shall be called.

C. O., pp. 254, 256, 262; 279, 280; 305-309.

VIII. DISCIPLINE.

(An offending member shall first be dealt with privately; if satisfaction is not obtained, he shall be brought before the Association; and if he belongs to the Council of the Consociation, the Association, if they find cause, shall present him before that body for trial.

C. O., pp. 280, 281; 309, 310.

IX. AMENDMENTS.

These rules shall not be altered, nor amended, except at an annual meeting; nor until a resolution for that purpose has been submitted in writing at a previous meeting.

FORMS.

LICENSE.

This certifies that A. B., having been duly examined by Fairfield East Association, as to his personal piety, his knowledge of the doctrines, duties and ordinances of the Gospel, and his acquaintance with Biblical criticism and ecclesiastical history, has been licensed to preach the Gospel for the term of four years from this date. He is therefore commended to the churches of our Lord in the hope that he may give full proof of his ability and fitness to sustain the sacred office of an ambassador for Christ.

By order of the Association,

Place and date.

C. D., *Moderator*.

CERTIFICATE OF STANDING.

Rev. A. B., a member of Fairfield East Association, in regular standing, is hereby cordially recommended to all who love our Lord Jesus Christ.

Place and date.

C. D., *Moderator*.

DISMISSION.

FAIRFIELD EAST ASSOCIATION—

To

Rev. A. B., a member of this Association, in regular standing, has been dismissed, and recommended to you; and when he has been received by you his connection with us will cease.

By vote (or authority—as the case may be) of the Association.

Place and date.

C. D., *Moderator*.

E. F., *Scribe*.

REGISTERS.

The Registers of the Association have, by usage, been also chosen as Registers of the Consociation.

Samuel Cooke,	1735—1744	John Blatchford,	1832—1835
John Graham,	1744—1752	Anson Rood,	1836—1837
David Judson,	1752—1763	Frederick W. Chapman,	1837—1838
Izrahiah Wetmore,	1763—1765	Rollin S. Stone,	1839—1843
Nathaniel Bartlett,	1765—1796	Robert D. Gardner,	1844—1851
Timothy Langdon,	1797—1800	John S. Whittlesey,	1851
Jehu Clark,	1800—1812	David M. Elwood,	1852
Daniel Crocker,	1812—1818	William B. Curtiss,	1853—1857
William Andrews,	1819—1826	William H. Moore,	1857—
Abner Brundage,	1826—1831		

THE CONSOCIATION.

HISTORICAL SKETCH.

THE Consociation of Fairfield County, originally formed at Stratfield, now Bridgeport, March 17, 1709|10, met at Fairfield, June 8, 1736, and on the following day resolved itself into two bodies, the Western Consociation and the Eastern Consociation of Fairfield County, which were separated by the dividing line of the two Associations.* By this division Fairfield East Consociation embraced nine churches. The first meeting was held at Reading, Oct. 17, 1738, when the churches were represented as follows:

<i>Churches.</i>	<i>Rev'd Elders.</i>	<i>Messengers.</i>
Woodbury First,	ANTHONY STODDARD,	Lieut. JOHN MITCHELL.
Stratfield,	SAMUEL COOKE,	Capt. DAVID SHERMAN.
Southbury,	JOHN GRAHAM,	Dea. NOAH HINMAN.
Stratford,	HEZEKIAH GOLD,	Lieut. ABEL BIRDSEY.
Ripton,	JEDIDIAH MILLS,	Dea. EPHRAIM JUDSON.
Newtown,	ELISHA KENT,	Lieut. JOHN NORTHROP.
Reading,	NATHANIEL HUNN,	JOHN READ, Esq.
Danbury,	EBENEZER WHITE,	Capt. JOHN STARR.
Unity,		Lieut. WILLIAM PEET.

At this meeting principles of action and rules of order were adopted, and it was voted, that the annual meeting should be held on the first Tuesday in October, and that the churches should choose messengers annually. It was also decided, that baptized persons are subject to discipline and excommunication.

1741, Nov. 11.—Delegates were appointed to a General Consociation, to be convened at Guilford, Nov. 24; expenses to be paid by the colony. And at the same time the following action was taken:

"Voted and agreed, respecting the aforesaid delegation of elders and messengers to the General Consociation, that we invest them with no power to act judicially in such General Convention, and that upon their return they be accountable to this Consociation for their doings in the said General Consociation; and that we look upon ourselves no farther holden, by any doings of said General Consociation, than our own after concurrence shall oblige us.

1741|2, Jan. 11.—The Council of the Consociation met at Stratfield, and heard the report of the Delegates to the General Consociation, and adopted fourteen resolutions concerning the revival, Whitefield and Gilbert Tennent, the opposition, the choice and treatment of pastors, the evidence of conversion, the Scriptures, the Saybrook Platform, itinerant preaching, special meetings, family worship, the Separatists, and the means of promoting the work of God.

1742, Nov. 30.—The Council met at Newtown, on the case of Rev. Elisha Kent charged with some offense, which is not named, and sat until Dec. 4. Mr. Kent made a confession, which was accepted by the church and the Council. The church and people nevertheless wished him dismissed; but the Council declined granting their request, and proposed to refer the case to a joint Council of both Consociations in the county. The joint Council met, and after a session of several days dismissed him in regular standing, Feb. 25, 1742|3. In the following summer he was settled over the church at Philips' Patent, afterwards called Philippi, and now South East, N. Y., and remained its pastor until his death, July 17, 1776.

1742, Dec. 30.—A Council of elders met at Rye, N. Y., and ordained John Smith as minister of that place. It does not appear, from the record, that there was any church in the place, nor any lay element in the Council.

1743|4, March 21.—The Council, in session at Unity, now Trumbull, dismissed Rev. Richardson Miner, who had adopted Episcopal views. He went to England soon after for orders, and there died.* The unhappy divisions which followed in the place, the name of which was changed about this time from Unity to North Stratford, taxed the wisdom of the Association, of the General Assembly of the colony, and of ministers in two neighboring Associations; and the church became so broken that it was "gathered" anew by the Council at the settlement of the next pastor, May 6, 1747.

1745, Oct. 29.—In the case of a complaint against the church in New Fairfield South, now New Fairfield, by one of its members, the Council sustained the church, and required the complainant to make a public confession. He refused, and the next year, Oct. 2, 1746, the Council excommunicated him.

1747, Oct. 6.—Resolutions were passed tending to secure pastors a better support, in order that thereby, having no excuse for turning their attention to temporals, they might become more faithful in ministerial duty.

1748, Oct. 4.—Circular fasts were recommended in view of the great declension of religion, tavern haunting, frolicking, and sabbath evening parties of young people.

* Trumbull, Vol. II, p. 531.

1750, Oct. 2.—Each church was advised to hold a fast on account of abounding intemperance, and the prevalence of wasting diseases.

1751, June 18.—Rev. Lyman Hall, of Stratfield, charged with immorality, confessed his offense, and was dismissed in regular standing. He left the ministry, became a physician, and went to Georgia, where he rose to distinction in public life. He represented that State in the continental Congress from 1775 to 1780, and was one of the signers of the Declaration of Independence. He was also chosen Governor of Georgia in 1783. He died there in 1791, aged 66.*

1752, June 30.—A Council of both Consociations met at Stratford, and dismissed Rev. Hezekiah Gold, July 3.

1752, Oct. 21.—It was voted to omit annual meetings.

1763, Aug. 1.—The Council met at Danbury, and sat five days on the cases of Rev. Messrs. Ebenezer White, of Danbury, and James Taylor, of New Fairfield South, charged with false doctrine. The church in Danbury objected to the authority of the Council, because it regarded itself as a *Congregational* church; but the objection was not allowed. The pastors, Rev. Elisha Kent, and Rev. Elnathan Gregory, and delegates, of the churches in Philippi and West Philippi, N. Y., were objected against, and ruled out of the Council, as having no right in the Consociation according to the Platform, which was designed for churches in the colony of Connecticut.

Messrs. White and Taylor were put on probation for three months, to see if they would not preach to the acceptance of their hearers. Neither of them gave satisfaction.

A joint Council of both Consociations met at Danbury, Jan. 3, 1764, on the case of Mr. White. He and a majority of the church denied the jurisdiction of the Council, and renounced the Platform; but the Council went forward, found him guilty of error, Sandemanianism in fact, though not named as such, and put him on probation until the last Tuesday in March. At that date, March 27, they met again, and dismissed him under censure, March 29, recognized the minority as constituting the First Consociated Church in Danbury, and left the seceding majority to themselves. Five pastors and four delegates of the joint Council entered a protest against the decision in the case of Mr. White as being "unreasonably severe." Rev. David Judson, of Newtown, headed this protest. It was also signed by Rev. Jonathan Ingersoll, of Ridgefield, Rev. James Beebee, of North Stratford, Rev. Izrahiah Wetmore, of Stratford, Rev. Thomas Brooks, of Newbury, and by the delegates of the churches in Newtown, North Stratford, Stratford and Newbury.

* Hollister's History of Conn., Vol. II, p. 641.

In 1764, June 5, a Council of both Consociations met at New Fairfield South, and dismissed Rev. James Taylor under censure for holding views like those of Mr. White. In February previous, Mr. Taylor had publicly resigned his pastorate, and renounced the Platform, and he refused to appear before the Council.

A Council of both Consociations met at Danbury, Sept. 3, 1765, at the interest of Mr. White, and that led to a meeting of the Council of this Consociation at the same place, Dec. 3, 1765, to state on what terms he could be relieved from censure. The terms were given, but he declined them, and was never restored to fellowship.

That part of the church which withdrew from the Consociation retained Mr. White as pastor, and was called the "New Danbury" Church. He died Sept. 11, 1779, aged 69. The church eventually became a Sandemanian church. It has no articles of faith, but takes the Bible as a guide in matters of belief, discipline and practice. It discards a paid ministry. It now numbers sixteen members—four males and twelve females—and has a congregation of between thirty and forty. There was a secession in 1798, headed by the Whites who alleged that the church had become so corrupt that it was necessary to dissolve and come together upon a new confession. This party established separate worship and rebaptized by pouring or sprinkling. They continued together until 1817, when Mr. Levi Osborn one of their elders, and others with him, who believed in immersion, withdrew and were baptized again and formed into a new organization called the Church of the Disciples. This church has at present no settled minister, but depends upon the exercise of the gifts of the brethren. Like the Sandemanian church, it observes the sacrament every Sabbath. It has now one hundred and twenty-five members.

Mr. Kent, finding himself and his church thrown off the Platform, and left without any clerical or ecclesiastical connection, united in the same year, 1763, with Rev. Messrs. Solomon Mead and Joseph Peck, and formed the Presbytery of the County of Dutchess; and this body was received into the Synod of New York and Philadelphia. "This was the first Presbytery ever formed north of the city of New York." Thus Rev. Elisha Kent became "the leading founder of the Presbyterian Church between the cities of New York and Albany."*

1771, Aug. 13.—The Council met at New Fairfield South, and settled a difficulty between two members of that church.

1772, Nov. 24.—The Council met at Bethel, and healed a difficulty between two members of that church.

* Rev. James Carnahan, D. D., in *Autobiography of Rev. John Johnston, D. D.*, Note I, p. 218.

1773, Aug. 17.—The Council met at Danbury, sustained the church in acquitting an accused member, and answered questions concerning the power of a Council to review the action of a church.

1773, Oct. 26.—It was decided that the votes of pastors and delegates should be counted promiscuously.

1774, Mar. 24.—The Council, in session at Newtown, dismissed that church from the Consociation. Mr. Judson and the church had previously withdrawn, on account of dissatisfaction with principles of discipline contained in the Platform. Mr. Judson died, Sept. 24, 1776. After a vacancy of ten years, Zephaniah H. Smith was ordained pastor by a select Council in 1786. He subsequently embraced "much of the sentiments of the sect of the Glassites," or Sandemanians, and painful divisions arose in the church. He was dismissed by the society in 1790. A small Sandemanian church was formed, to which he preached for a few months, when he left the ministry, and afterwards removed to Glastenbury, and became a lawyer. He died in 1836. The last member of this Sandemanian organization—which at one time contained thirty members and three elders,—died in Feb., 1856, aged 98; and thus it became extinct. The church was so much scattered and enfeebled by these distractions, which continued for several years, that it was formally reorganized, Sept. 26, 1799, with only nine members. The next pastor, Jehu Clark, was ordained, Oct. 23, 1799, and then the church came back into the Consociation.

1813, July 8.—The Council met at Stratford, to consider the request of Rev. Stephen W. Stebbins to be dismissed, on account of the refusal of the church to administer discipline when some of its members were chargeable with Universalism, Unitarianism, and immorality. He was dismissed, Aug. 4, 1813, by a committee appointed for that purpose by the Council.

1814, Sept. 21.—The Council ordained Matthew R. Dutton pastor of the church in Stratford. The members had previously united in renewing their covenant, and in an explicit profession of the articles of faith originally adopted by the church.

1818, July 31.—Voted to have an annual meeting.

1820, Oct. 4.—Voted to hold annual meetings in routine.

1824, Nov. 17.—The Council met at Danbury, by request of the church, to consider a case of discipline then pending. It was decided that a church may refer a case to the Council before decision; that the private steps of discipline are not indispensable in cases of public offense; and that parties on trial may object to any member in the Council. A committee was appointed to confer with a minority of the church, who were opposed to the calling of the Council, and the result was that the minority, the Council and the church agreed to refer the case to a joint Coun-

cil of both Consociations. The joint Council met, Dec. 24, 1824, and sat from Tuesday until Saturday. Rev. Lyman Beecher, D. D., and Eliphalet Swift, Esq., were admitted as counsel for the church, and Rev. Nathaniel W. Taylor, D. D., and Hon. Roger M. Sherman, for the defendant. The accused was acquitted, and it was voted unanimously by the joint Council, "that no crime ought to be considered as established without evidence to the amount of two witnesses."

1825, June 14.—Some members of the church in Danbury brought to the Council a complaint against that church for irregular action in a case of discipline. The matter was eventually referred to a mutual Council, and settled.

1825, Aug. 2.—The Council met at Danbury, to consider a difficulty existing between Rev. William Andrews and his people. Adjourned to Sept. 6. Met at that date, sat until Sept. 11, and then adjourned to Oct. 11. Met again, May 29, 1826, and dismissed Mr. Andrews. In this case the Society wanted Mr. Andrews dismissed, and the church did not; but at length the church yielded, for the sake of peace.

1826, Oct. 3.—Voted to ascertain the destitution of Bibles in the district.

1827, Jan. 30.—The Council met at Danbury, and healed a difficulty between the church and one of its deacons.

1827, Oct. 4.—The Council declared Saybrook Platform *their* platform, and that they had no other.

1828, July 8.—The American Sunday School Union was recommended to the churches.

1828, Oct. 7.—It was reported that all the families in the district found destitute of Bibles had been supplied.

1828, Dec. 16.—The Council met at Reading, on the case of Rev. William C. Kniffin charged with immorality. He confessed the offense, and professed penitence; but the Council dismissed him, and, acting from prudential considerations, cut him off from both ministerial and Christian fellowship. After much negotiation, he was restored to church standing, Nov. 3, 1830, and to clerical standing, Dec. 4, 1832, when he was dismissed and recommended to the Presbytery of Genesee, N. Y.

1830, Dec. 8.—Rules and forms were adopted, and ordered to be printed. Voted, that it is inexpedient for ministers to ride on the Sabbath for exchanges, except in cases of necessity.

1832, Sept. 4.—The Council considered and described the relations of the Consociation to ecclesiastical societies.

1835, Sept. 29.—Resolutions were passed, recommending that all families without Bibles be supplied, and commending the "volume circulation" of the American Tract Society. Resolutions on slavery were discussed, and laid over to the next annual meeting.

1836, May 31.—A member of the church in Bethel complained of that church for neglecting to prosecute an offender. The Council sustained the complaint, and requested the church to institute discipline in the case.

1837, Oct. 10.—Action was taken in favor of the study of the Assembly's Catechism, and of a better observance of the Sabbath.

1838, Nov. 20.—The Council approved of the resolutions of the General Association against frequent dismissals.

1839, Oct. 8.—The systematic presentation of six specified charitable objects was agreed upon, and commended to the churches.

At that time five churches were vacant; and on account of this "so unusual a number," a committee was appointed to consider the subject. They made a report, in which they earnestly advised and urged these churches to secure pastors.

1841, March 30.—An address to the churches was adopted, on the subject of neglecting to attend the meetings of the Council.

1841, Sept. 21.—An aggrieved officer of the church in Bethel appealed from the decision of the church against himself, and the Council sustained the appeal, and advised the church to rescind its vote. The church refused; and the Council being notified of this fact, and again applied to for redress, declined to take any further action. The church has since withdrawn its censure, and given satisfaction in the case.

1845, May 27.—A visitation of the churches was agreed upon, and arranged.

1845, Oct. 14.—A revision of the rules was adopted. Advice was given concerning the subject of temperance.

1847, Oct. 12.—A plan for benevolent efforts was adopted, and a secretary for the same was appointed.

1849, May 1.—A complaint, brought by members of the church in New Fairfield against Rev. Henry H. Morgan, was rejected, and he was dismissed in regular standing.

1852, Oct. 12.—A committee was appointed to endeavor to secure a more equal division of the churches in the county between the two Consociations.

1854, April 12.—Delegates were appointed to the New London Convention.

1856, Oct. 14.—The question of the continuance of the Consociation was referred to the churches, to be answered at the next meeting.

1856, Nov. 11.—The churches decided to continue the Consociation, and the Council appointed a committee to devise means to give it greater vitality and interest.

1858, Oct. 26.—The committee concerning a more equitable division of the county between the two Consociations, reported progress, and were continued.

The Consociation has organized churches, and received and dismissed churches, as occasions have arisen; and its history in this respect is briefly as follows:—The church in Bethlem was admitted, Oct. 7, 1740. The church in Judea, now Washington, came in by organization, Sept. 1, 1742. The church in New Fairfield came in by organization, Nov. 9, 1742. The church at Philips' Patent, afterwards called Philippi, and now South East, N. Y., was admitted, Oct. 4, 1743. The church in New Fairfield North, now Sherman, came in by organization, March 28, 1744. The church in Roxbury came in by organization, Aug. 22, 1744. The churches in Woodbury, Southbury, Bethlem, Judea and Roxbury, were separated from this Consociation by the organization of Litchfield County, in Oct. 1751, and were embraced in the Consociation of Litchfield County, which was formed, July 7, 1752. The church at Philips' Patent, West Society, afterwards called West Philippi, and now Carmel, N. Y., was admitted, Feb. 7, 1752. The church in Newbury, now Brookfield, came in by organization, Sept. 28, 1757, and the church in Bethel, by organization, Nov. 25, 1760. The churches of Philippi and West Philippi were ruled out, Aug. 2, 1763. The church in New Stratford, now Monroe, and formerly sometimes called the Second Church in Huntington, was admitted, Jan. 8, 1765. The church in Newtown was dismissed, March 24, 1774. The church in New Fairfield North was not represented in the Council after Oct. 6, 1779. It subsequently joined Litchfield South Consociation. The church in Newtown was admitted again, Oct. 23, 1799. The church in New Fairfield, which had not been represented in the Council since Sept. 6, 1774, applied and was admitted again, Feb. 23, 1808. The church in New Milford was admitted the same day. The church in South East was readmitted, June 7, 1809, and was dismissed to the North River Presbytery, Feb. 22, 1825. It now belongs to the Bedford Presbytery, O. S., as does the church in Carmel. The church in Yorktown, N. Y., was admitted, Sept. 24, 1833. The church in New Milford was dismissed to Litchfield South Consociation, May 31, 1836. The church in Yorktown was dismissed, Oct. 8, 1850. It still remains a Congregational church, but is now under the care of the North River Presbytery, N. S. The church in Millplain was admitted, Oct. 11, 1853.

The Consociation, which consisted of nine churches at its formation, has since received six churches by organization and admitted seven on application, making twenty-two in all. Ten of these have gone out; the three in New York into the Presbyterian connection, and the seven in this State into Litchfield South Consociation—leaving twelve churches now belonging to this body.

The omission of the annual meeting of the Council, from Oct. 21, 1752 to Oct. 7, 1818, making a period of sixty-five years without an annual meeting, gave an increase of business, importance and power to the Association which maintained an annual meeting, and operated unfavorably upon the interests of the Consociation on account of the infrequency with which the churches were brought together to consult their general welfare. From 1774, Sept. 6, to 1800, March 25 inclusive, a period of twenty-six years, there were only eleven meetings of the Council; and in three instances during this period meetings were five years apart.

The spirit and efficiency of this body have been affected by the fewness of its churches, and the frequent dismissals of pastors; and yet, a review of its records and its influence will show that it has acted with a wise and steadfast regard for the cause of Christ, and that it has done good service to the churches.

ORDINATIONS, INSTALLATIONS AND DISMISSIONS BY THE COUNCIL OF THE CONSOCIATION.

The Council has ordained five evangelists and fifty-four pastors, and has installed thirty-nine pastors, and dismissed seventy-five. The names of ministers installed are given in *italics*.

Names.	Churches.	Settled.	Dismissed.
Reuben Judd,	Judea,*	Sep. 1, 1742.	May 6, 1747.
Benajah Case,	New Fairfield,	Nov. 9, 1742.	Jan. 2, 1753.
Samuel Buell,	Ord. Evangelist,	Nov. 9, 1742.	
David Judson,	Newtown,	Sep. 21, 1743.	
Richardson Miner,	Unity,†		Mar. 21, 1743/4.
Thomas Lewis,	New Fairfield North,‡	Mar. 28, 1744.	Oct. 2, 1746.
Thomas Canfield,	Roxbury,	Aug. 22, 1744.	
James Beebee,	North Stratford,§	May, 6, 1747.	
Daniel Brinsmade,	Judea,	Mar. 1, 1748/9.	
Lyman Hall,	Stratfield,	Sep. 27, 1749.	June 18, 1751.
Elijah Sill,	New Fairfield North,	Oct. 16, 1751.	Oct. 5, 1779.
Izrahiah Wetmore,	Stratford,	May 16, 1753.	
Nathaniel Bartlett,	Reading,	May 23, 1753.	
Robert Ross,	Stratfield,	Nov. 28, 1753.	
Ebenezer Knibloe,	Philip's Precint, N. Y.¶	Feb. 17, 1756.	Aug. 29, 1759.
Thomas Brooks,	Newbury,**	Sep. 28, 1757.	
James Taylor,	New Fairfield South,††	Mar. 28, 1758.	
Noah Wetmore,	Bethel,	Nov. 25, 1760.	Nov. 2, 1784.

* Washington.

† Trumbull.

‡ Sherman.

§ Trumbull.

|| Bridgeport.

¶ Carmel, N. Y.

** Brookfield.

†† New Fairfield.

Names.	Churches.	Settled.	Dismissed.
Elisha Rexford,	New Stratford,*	Jan. 9, 1765.	
Noadiah Warner,	Danbury,	Feb. 13, 1765.	Feb. 24, 1768.
Joseph Peck,	New Fairfield South,	June 8, 1769.	
Ebenezer Baldwin,	Danbury,	Sep. 19, 1770.	
David Ely,	Ripton,†	Oct. 27, 1773.	
Timothy Langdon,	Danbury,	Aug. 31, 1786.	
John Ely,	Bethel,	Nov. 30, 1791.	June 7, 1804.
Jonathan Bartlett,	Reading,	Feb. 3, 1796.	June 7, 1809.
Samuel Blatchford, D. D.	Stratfield,	Nov. 22, 1797.	Mar. 20, 1804.
Jehu Clark,	Newtown,	Oct. 23, 1799.	Aug. 6, 1816.
Erastus Ripley,	Brookfield,	Mar. 26, 1800.	Nov. 6, 1801.
John Giles,	Trumbull,	Mar. 10, 1802.	Sep. 21, 1802.
Israel Ward,	Danbury,	May 25, 1803.	
Samuel Sturges,	Bethel,	April 9, 1805.	Dec. 11, 1811.
Elijah Waterman,	Stratfield,	Jan. 1, 1806.	
Richard Williams,	Brookfield,	June 3, 1807.	April 23, 1811.
Daniel C. Banks,	Trumbull,	Aug. 12, 1807.	Feb. 2, 1813.
Andrew Elliott,	New Milford,	Feb. 24, 1808.	
Bradford Marcy,	South East, N. Y.,	June 7, 1809.	Oct. 4, 1810.
Daniel Crocker,	Reading,	Oct. 4, 1809.	Oct. 24, 1824.
Bela Kellogg,	Brookfield,	Jan. 13, 1813.	Oct. 23, 1816.
William Andrews,	Danbury,	June 30, 1813.	May 29, 1826.
Stephen W. Stebbins,	Stratford,		Aug. 4, 1813.
Joel Osborn,	South East, N. Y.,	Dec. 22, 1813.	Aug. 3, 1814.
Matthew R. Dutton,	Stratford,	Sep. 21, 1814.	Oct. 3, 1822.
Thomas F. Davies,	Huntington,	Mar. 5, 1817.	July 31, 1818.
Reuben Taylor,	Trumbull,	Sep. 18, 1817.	Feb. 12, 1824.
Thomas Punderson,	Huntington,	Nov. 18, 1818.	Jan. 1, 1844.
Abner Brundage,	Brookfield,	May 16, 1821.	Oct. 8, 1839.
Chauncey G. Lee,	New Stratford,	Oct. 24, 1821.	April 25, 1826.
John G. Lowe,	Bethel,	Jan. 1, 1822.	Jan. 20, 1829.
Abraham O. Stansbury,	New Fairfield,	Oct. 20, 1824.	Jan. 31, 1827.
Marcus Harrison,	South East, N. Y.,	Oct. 21, 1824.	
Joshua Leavitt,	Stratford,	Feb. 23, 1825.	Oct. 22, 1828.
William C. Kniffin,	Reading,	June 8, 1825.	Dec. 17, 1828.
William Mitchell,	Newtown,	June 15, 1825.	May 31, 1831.
Orrin Hyde,	Ord. Evangelist,	Sep. 19, 1825.	
James Kant,	Trumbull,	Nov. 9, 1825.	Nov. 11, 1835.
Alanson Benedict,	Ord. Evangelist,	Nov. 9, 1825.	
Franklin Y. Vaill,	Bridgeport,	Oct. 4, 1826.	July 8, 1828.
George Carrington,	Ord. Evangelist,	Oct. 4, 1826.	
Epenetus Platt Benedict,	"	Oct. 4, 1826.	
Daniel Jones,	Monroe,	Sep. 3, 1828.	July 28, 1835.
Anson Rood,	Danbury,	April 23, 1829.	Dec. 5, 1837.
John Blatchford,	Bridgeport,	Feb. 10, 1830.	July 26, 1836.
Heman Rood,	New Milford,	April 28, 1830.	July 28, 1835.
William L. Strong,	Reading,	June 23, 1830.	Feb. 26, 1835.
Erastus Cole,	Bethel,	Sep. 29, 1830.	Sep. 26, 1837.
Thomas Robbins,	Stratford,		Sep. 15, 1831.

* Monroe.

† Huntington.

Names.	Churches.	Settled.	Dismissed.
Frederick W. Chapman,	Stratford,	Sep. 5, 1832.	April 16, 1839.
Nathaniel M. Urmston,	Newtown,	Dec. 5, 1832.	April 17, 1838.
George Coan,	New Fairfield,	June 5, 1833.	May 19, 1835.
John Woodbridge, D. D.,	Bridgeport,	June 14, 1837.	Nov. 20, 1838.
Jeremiah Miller,	Reading,	July 12, 1837.	July 23, 1839.
Rollin S. Stone,	Danbury,	Jan. 31, 1838.	Feb. 12, 1850.
William A. Hyde,	Yorktown, N. Y.,		Feb. 20, 1838.
John Greenwood,	Bethel,	April 18, 1838.	April 27, 1842.
David C. Perry,	New Fairfield,	Dec. 12, 1838.	Nov. 1, 1844.
John H. Hunter,	Bridgeport,	Feb. 27, 1839.	Nov. 13, 1845.
William B. Weed,	Stratford,	Dec. 4, 1839.	May 29, 1855.
David C. Comstock,	Reading,	Mar. 4, 1840.	April 8, 1845.
Robert D. Gardner,	Monroe,	Mar. 31, 1841.	Sep. 30, 1851.
Wm. Thompson Bacon,	Trumbull,	Dec. 28, 1842.	May 28, 1844.
Dan C. Curtiss,	Brookfield,	Oct. 4, 1843.	Oct. 10, 1855.
Charles N. Seymour,	Huntington,	June 26, 1844.	July 31, 1847.
John S. Whittlesey,	Trumbull,	Oct. 2, 1844.	Nov. 20, 1849.
Henry H. Morgan,	New Fairfield,	May 28, 1845.	May 2, 1849.
Sylvanus Haight,	Bethel,	Nov. 4, 1846.	Feb. 8, 1848.
Daniel D. Frost,	Reading,	Dec. 30, 1846.	Oct. 15, 1856.
Benjamin St. John Page,	Bridgeport,	Feb. 10, 1847.	Aug. 30, 1853.
Lewis Pennell,	New Fairfield,	Oct. 10, 1849.	Oct. 4, 1853.
John S. Whittlesey,	Bethel,	Dec. 12, 1849.	Jan. 1, 1852.
William B. Curtiss,	Huntington,	Feb. 13, 1850.	June 30, 1857.
David M. Elwood,	Trumbull,	Feb. 20, 1850.	June 11, 1853.
Samuel G. Coe,	Danbury,	Dec. 4, 1850.	
Wheelock Nye Harvey,	Bethel,	May 18, 1853.	June 29, 1858.
Lewis M. Shepard,	Monroe,	Aug. 30, 1853.	June 30, 1857.
Joseph H. Towne,	Bridgeport,	June 14, 1854.	June 29, 1858.
Aaron B. Peffers,	New Fairfield,	May 23, 1855.	May 25, 1858.
William H. Moore,	Newtown,	Nov. 12, 1856.	
Joseph R. Page,	Stratford,	Feb. 11, 1857.	Sept. 21, 1858.
Benjamin L. Swan,	Stratford,	Oct. 27, 1858.	
Matson M. Smith,	Bridgeport,	Jan. 5, 1859.	

RULES.

I. THE CONSOCIATION.

This Consociation shall consist^a of the churches^b now constituting it, and of such others as may be admitted into it, or organized by it; provided that,^c

1. As to what pertains to soundness of judgment in matters of faith,^d it is deemed sufficient that a church acknowledge the Scriptures to be the Word of God, the perfect and only rule of practice; and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession, or Catechisms, shorter or larger, compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule.

2. Visible evidence of piety must be an essential qualification for membership in the churches of this body.^e

The object^f of the Consociation is to promote the welfare of the churches, the discharge of those relative duties which neighboring churches owe to each other, as they are laid down in the New Testament,^g and the interests of religion; and its affairs shall be conducted by a Council.^h

^a Congregational Order, p. 291. ^b C. O., pp. 106; 115; 117; 121; 251-253; 289.

^c p. 291. ^d p. 262. ^e pp. 127; 252; 263.

^f pp. 139-144; 258, 259; 266-268; 289, 290.

^g Acts 16: 4, 5; 11: 29; Rom. 15: 26, 27; 2 Cor. 8: 2-24; Acts 15: 4, 22-29.

^h C. O., pp. 145; 147; 277.

II. THE COUNCIL.

The Council shall consist^a of pastors of the consociated^b churches who have been, or shall be, ordained or installed by the Council, or who may be connected with churches on their admission to the Consociation; and of delegates, one from each church, who shall serve till others are chosen.^c

Other persons may be invited to sit and act with the Council, but shall not be allowed to vote.

^a C. O., pp. 147; 277.

^b p. 268.

^c p. 276.

III. DUTIES.

The duties of the Council are, to organize, unite and discipline churches, to ordain, install, dismiss and discipline ministers; to advise in cases of difficulty or discipline in the churches; and to consult the prosperity of religion.^a

In cases of great importance the Council may invite to its aid the Council of a neighboring Consociation.^b

^a C. O., pp. 114; 140-144; 255, 256; 266-269; 271-275; 300, 301, 304.

^b p. 301.

IV. OFFICERS.

The officers of the Council shall be a Moderator, Scribe and Register; all of whom shall be chosen by ballot. A Moderator and Scribe shall be chosen annually; a Register shall be chosen as occasion may require.

The Register shall keep documents committed to his care, record the approved minutes furnished by the Scribe, produce the records at every meeting, notify the churches of the time and place of the annual meeting by circular, and act as Treasurer of the body.

C. O., pp. 277; 292.

V. ORDER.

1. Five members shall constitute a quorum.
2. As soon as the Scribe has read the certificates of delegates and taken a list of the members present, the Moderator shall open the meeting with prayer.
3. As soon as the meeting is opened, a committee of overtures shall be appointed to report the business of the meeting.
4. While this committee are preparing their report, the rules of order shall be read by the Scribe.
5. The minutes of the meeting next previous shall then be read, and pastors who were not at that meeting shall be required to give a reason for their absence.
6. No member shall go out of the room during the time of business without leave from the Moderator; and no member shall withdraw from the Council before the close of the session without leave from the body.
7. Every member speaking shall address the Moderator.
8. No member shall speak more than twice on any question until all have had an opportunity to speak.
9. Every motion, except for adjournment, shall be reduced to writing, if any member request it.
10. When a question is under debate, no motion shall be made except for amendment, postponement, adjournment, the previous question, or to call a member to order. The previous question is, *Shall the main question now be put?*
11. No motion shall be discussed unless seconded, nor reconsidered unless the motion for reconsideration be made by a member in the majority.
12. While a member is speaking, no member shall walk between him and the Moderator, entertain private discourse, or read any printed book or paper.
13. Questions of order shall be decided by the Moderator; and an appeal from his decision shall be taken without debate, unless a regular motion prevail for its discussion.

14. Committees shall be chosen by ballot, if any two members request it.

15. Persons appointed on a committee to report at a future meeting shall have the privileges of corresponding members while retained in active service.

16. The business of each day shall be opened and closed with prayer.

C. O., pp. 277 ; 313-315.

VI. MEETINGS.

Unless it be specially ordered otherwise by vote, or by the Moderator in view of sufficient reasons, the Council shall meet annually on the second Tuesday in October at 11, A. M.; the place being determined by the alphabetical order of the churches.

When the hour of meeting has arrived, or as soon after as may be, the senior pastor present shall receive the certificates of delegates, take a list of the members, call for the choice of a Scribe and declare the person chosen. The Scribe shall call for the choice of a Moderator, and declare the person chosen.

The minutes of the previous annual meeting and of subsequent meetings shall be read. Public worship shall be held, at which a sermon shall be delivered by the last Moderator, or by a substitute; and such other religious exercises shall be engaged in as the body may direct.^a

Special meetings may be called by the Moderator or, in case of his death, disability or refusal, by the senior pastor,—with the advice of one member, or at the request of two members, of the Council.^b Circulars calling such meetings must be issued at least ten days beforehand, must be addressed to all the churches, and must state the time, place, and business of the meeting; and no other business shall be taken up at said meeting without the consent of all the members present.^c

^a C. O., pp. 293-295.

^b p. 293.

^c p. 307.

VII. SETTLEMENTS.

When a church and society wish to settle a pastor the call of the church to the candidate should precede that of the Society; and the Council should be convened on the day previous to the proposed settlement. The Council should be furnished with the action of the church and society in extending the call, with the acceptance of the call, and with the credentials of the pastor elect. If the way is found open, the candidate shall then be examined by the standing committee appointed by the Association for that purpose.^a

^a Rules of the Ass., Art. VI. C. O., p. 277.

At the close of the examination the candidate shall withdraw, and the vote as to his approbation shall be taken by putting the question to each member present. If the yeas and nays are called for, the members shall respond in the order in which they sit. If the candidate is approved, a committee shall be appointed to distribute the public exercises, which shall be arranged as follows:—

1. Reading the doings of the Council in the case by the Scribe.
2. Introductory services.
3. Sermon.
4. Installing prayer; or, in case of ordination, ordaining prayer with laying on of hands by a committee.
5. Charge to the pastor.
6. Right hand of fellowship.
7. Address to the people.
8. Concluding prayer.
9. Benediction by the pastor.

This article is to be followed, so far as it applies, in ordaining evangelists.

VIII. DISMISSIONS.

The Council, if regularly applied to by either pastor or church, may dismiss a pastor whenever it is plain that the welfare of religion requires it; but nothing so far criminal as to call for discipline shall be offered as a reason for the dismissal of a pastor until after proper trial for the same.

C. O., p. 277.

IX. ORGANIZING CHURCHES.

When it is proposed to organize a church the council shall be convened; and if said organization be found expedient, then, the persons desiring to be so organized being ascertained, and they and their Confession of Faith and Covenant being approved, a committee shall be appointed to distribute the public exercises, which shall be as follows:

1. Reading the doings of the Council in the case by the Scribe.
2. Introductory services.
3. Sermon.
4. Reading Confession of Faith and Covenant, and receiving assent to the same.
5. Charge to the church.
6. Giving the fellowship of the churches.
7. Concluding prayer and benediction.

C. O., p. 277.

X. DISCIPLINE.

I.—*General Rules.*

1. In cases of difficulty in the churches it may often be expedient for the Council on application or consent of parties, to appoint a committee to investigate the facts and use their influence for an amicable adjustment.

2. A church may select an advisory council at pleasure to assist in difficult cases; but an authentic copy of the result of such council shall be deposited with the Register.

C. O., pp. 269; 303, 304.

3. The private steps of discipline, though deemed important to the reformation of offenders and desirable in all practicable cases, are not indispensable to the validity of a process for public offense.

C. O., pp. 134-136; 256, 257.

4. In a process either by a Council or by a church the offender is to be served with a copy of the complaint, and a citation to appear at time, and place, and before whom, at least eight days previous to the trial. And the complaint should specify as definitely as possible the times, places and witnesses of the alleged offenses.

C. O., pp. 297, 298.

5. The pastor is ordinarily to preside at meetings of a church; but if he refuse, or if the church have no pastor, one of its members may be chosen to preside; or, in difficult cases, a neighboring pastor may be called in for that purpose.

C. O., pp. 121-123; 265, 266; 289.

6. No person shall be admitted as counsel or advocate in any trial before a Council or a church, unless he is a member of an orthodox Congregational church.

C. O., pp. 309, 301.

7. A case may be removed from a church to the Council by mutual agreement before decision, or by an aggrieved party after; but in the latter case the church shall be notified in writing within one month after its decision of the intended removal. The action of the Council, however, in such cases of removal shall be only advisory, and not judicial.

C. O., pp. 274, 275; 295-297; 298; 303.

8. In such cases of removal the Council may found its decision on the testimony presented in the records of the church, if the parties so agree; or, if sufficient reasons appear, on a new trial.

9. Public offenses should be confessed publicly; private offenses, only to those acquainted with the facts.

C. O., pp. 135; 137; 257.

II.—*Offenses.*

1. Heresy, scandal and contumacy are disciplinable offenses.
2. The traffic in intoxicating drinks and slaveholding are disciplinable offenses.
3. Withholding pecuniary^a support from the church, or church and society; and abandoning^b one's place in the sanctuary, or at the Lord's table, on account of disaffection or controversy with the church, or any of its members or officers, are disciplinable offenses. Nor are such offenses mitigated by giving attendance and support elsewhere; nor by returning to communion once in a year, or at other wide intervals, in order to escape discipline.

^a C. O., pp. 124, 125; 231; 254. ^b C. O., pp. 105; 131, 132; 138, 139; 220.

4. If a party regularly cited to appear before the Council or a church and answer to charges, obstinately refuses to do so,—he is to be adjudged guilty of contumacy; and in such a case the body may appoint one of its number to conduct the cause of the delinquent, and then proceed in the trial as if he were present.

C. O., pp. 278; 285, 286.

So likewise, if a witness refuse to obey a citation, he shall be adjudged contumacious; and if a communicant so disregard a citation from the Council, he shall be reported accordingly to the church to which he belongs.

C. O., pp. 273, 274; 299; 302.

III.—*Testimony.*

1. Two witnesses to the same act, or singly to similar acts, or one witness with circumstances equivalent to another, or circumstantial evidence equivalent to two witnesses, are necessary to support a charge.
2. Testimony is to be received under the sanction of an affirmation or oath, if required.

C. O., pp. 222, 223.

IV.—*Process with a Pastor.*

A process for the discipline of a pastor may be commenced either by a member of the church, or by another pastor; and if satisfaction is not gained by the previous steps, then the case may be proceeded with in either of the two following ways, as may be deemed expedient:

1. A complaint may be laid before the Association, which body, if it find cause, shall present the accused to the Council for trial.

2. Or, a complaint may be brought directly to the Council, provided it be signed by another pastor, or by five members of the church of which the accused is pastor.

If, upon trial, the accused is found guilty, the Council may admonish him, or exclude him from fellowship, or with the consent of the church of which he is pastor, depose him from office until he give satisfactory evidence of repentance and the welfare of religion require his restoration.

C. O., pp. 121, 122; 280, 281; 295-297.

V.—*Process with a Church.*

A process for the discipline of a church may be commenced by a member of that church, or by a pastor, who shall use his endeavors to have a church meeting regularly called, at which meeting he shall lay before the church the alleged grievance; and if satisfaction is not given, he may bring his complaint to the Council.

Or, if the church refuse to meet and hear an aggrieved party, he may then bring his complaint directly to the Council.

If upon trial the church be found guilty, it may be admonished, or excluded from the Consociation, as the case may require.

C. O., pp. 140-142; 259; 271-275; 289, 290; 296, 297; 302.

VI.—*Members of Churches.*

1. Deacons may be removed from office by vote of the church when the welfare of religion requires it.

2. Persons wishing to join a church on profession, or by letter, should be propounded two sabbaths before admission.

3. It is the duty of a communicant about to remove into the limits of another church to apply for a letter of dismissal and recommendation, which shall be given him unless he is considered liable to discipline;—in which case process ought immediately to be instituted against him.

C. O., pp. 129; 133, 134; 253, 254.

4. The principle is admissible that communicants still residing within the limits of the ecclesiastical society may receive letters of dismissal and recommendation to other evangelical churches.

C. O., pp. 82-85; 131, 132; 252-254.

5. If it shall happen that a church member becomes so dissatisfied with the church to which he belongs, or with any of its members or officers, that he thinks he is in conscience forbidden to continue his pecuniary support, his presence or his influence, it shall be his duty to take without delay the prescribed measures to bring such church, or such of its members or officers, to christian discipline. But if he fail of gaining in this way such satisfaction as will permit him in conscience to discharge all the ordinary duties of a church member, it shall then be his duty, either to bring his case to the Council, or to ask a letter of dismissal and recommendation to some other evangelical church.

C. O., pp. 83, 84; 132; 138, 139; 217.

6. If a communicant not otherwise scandalous withdraws and joins himself to another church, the church which he has left ought to withdraw its watch and care from him.

C. O., p. 259.

7. "It may sometimes come to pass that a church member not otherwise scandalous may *fully withdraw* and divide himself from the communion of the church to which he belongeth: in which case, when all due means for the reducing him prove ineffectual, he having thereby cut himself off from that church's communion; the church may justly esteem and declare itself discharged of any further inspection over him."

C. O., pp. 257, 258.

8. In case of either public or private offense, when scandal is brought upon the church, and the offender is at such a distance that he cannot be conveniently reached by ordinary process, he may be dealt with by correspondence;—the same order of steps being observed as in the common process.

9. The censures of a church are admonition, temporary suspension, withdrawal of watch, and excommunication.

Withdrawal of watch and excommunication should be made public.

C. O., pp. 134-139; 256-258.

10. Members of sister churches residing within the limits of any consociated church are to be admonished privately in cases of offense; and, if not gained in this way, they are to be reported to the churches to which they belong.

C. O., pp. 139-144; 258, 259.

VII.—*Amendments.*

These rules shall not be altered, nor amended, except at an annual meeting; nor until a resolution for that purpose has been submitted in writing at a previous meeting.

F O R M S.

I. CALL OF A MINISTER BY A CHURCH.

At a meeting of the _____ church in _____, at _____, on _____, it was voted, That, if the society shall concur, we hereby invite _____ to become our pastor.

Voted, also, That _____ be a committee to present this invitation to _____; and, if he accept the same, to act with a committee of the society in securing a meeting of the Council for his settlement.

C. D., *Clerk.*

Place and date.

II. CALL OF A MINISTER BY A SOCIETY.

At a meeting of society in , held at , in , on , it was voted, That we hereby concur with the church in inviting to settle with us in the work of the gospel ministry; and, on condition of his accepting this invitation, we agree to give him annually the sum of , so long as he shall retain the pastorate, and shall perform its duties.

Voted, also, that be a committee to present this invitation to ; and, if he accept the same, to act with the committee of the church in securing a meeting of the Council for his settlement.

C. D., *Clerk.*

Place and date.

III. APPLICATION BY CHURCH AND SOCIETY TO MODERATOR.

The church and society in having called to settle with them in the work of the ministry, and he having accepted their invitation, you are hereby requested to convene the Council for his settlement.

A. B. }
C. D. } *Committee of the Church.*
E. F. }
G. H. } *Committee of the Society.*

Place and date.

IV. CALL OF THE COUNCIL.

To the Church of Christ in : Brethren,—You are hereby orderly notified to meet by your pastor and delegate in Council at , in , on , the day of , at o'clock , for the purpose of .

Place and date.

A. B., *Moderator.*

V. CERTIFICATE FOR A PASTOR DISMISSED.

This certifies that Rev. A. B., a minister of the gospel in regular standing, is cordially recommended by the Council of Fairfield East Association to all who love our Lord Jesus Christ.

C. D., *Moderator.*

Place and date.

E. F., *Scribe.*

VI. LETTER FOR A DISMISSED CHURCH MEMBER.

The Church in ,

To the Church in ;

A. B., a member of this church in regular standing, has been dismissed and recommended to you; and when he is received by you, his connection with us will cease.

By vote of the church.

C. D., *Pastor, or Clerk.*

Place and date.

VII. COMPLAINT TO A CHURCH AGAINST AN OFFENDER.

To the _____ Church of Christ in _____ :

Brethren :—A. B., a member of said church complains and says, That C. D., also a member of said church—[here specify the alleged grievance with time, place, and witnesses]; That he has conversed with him first privately on his offense, and then in connection with _____, according to Matt. 18: 15, 16, thus endeavoring to convince him of his sin and bring him to his duty ;—but has not obtained satisfaction.

He therefore hereby tells the matter to the church, that they may proceed with the said C. D. as the gospel directs. A. B.

Place and date.

VIII. CITATION OF AN OFFENDER.

To C. D., a member of the _____ Church of Christ in _____ : You are hereby cited to appear before said church at _____, on _____, the day of _____, at _____ o'clock _____, then and there to answer to a complaint brought against you by A. B., also a member of said church,—of which complaint the following is a copy :—[Here follows the copy.]

E. F., *Pastor*, or *Moderator*.

Place and date.

IX. CITATION OF A WITNESS.

To G. H., a member of the _____ Church of Christ in _____ : You are hereby cited to appear at a meeting of said church to be held in _____, at _____, on _____, the _____ day of _____, at _____ o'clock _____, to act as a witness in the case of _____.

E. F., *Pastor*, or *Moderator*.

Place and date.

X. CONFESSION.

I, A. B., do hereby acknowledge before God and this congregation, that I have been guilty of the sin of _____; whereby I have offended God and the church, dishonored religion, and wounded my own soul; and, imploring the pardoning mercy of God, I do declare my hearty sorrow for this my sin, and do ask the forgiveness of the church together with their prayers that I may be enabled to walk henceforth worthy of the vocation wherewith I am called. A. B.

Place and date.

XI. EXCOMMUNICATION.

Whereas, L. M., upon fair trial before the church, has been found guilty of _____; and whereas, he has manifested no evidence of genuine repentance for this offense; therefore, in the name of our Lord Jesus Christ, he is hereby excommunicated from this Church.

By vote of the Church.

E. F., *Pastor*, or *Moderator*.

Place and date.

THE CONSOCIATED CHURCHES.

STATISTICS.

The following statistics of the churches contain a list of pastors—those ordained marked O, and those installed marked I,—and of such stated supplies, printed in Italics, as have served one year or more;—a list of deacons in the order, and with the years, of their appointment, so far as has been ascertained,—those now in service being in Italics; the periods of revival, and the number of those who have joined the churches as the fruits of them;—and the names of ministers raised up in connection with these churches,—those who are dead being marked with a star.

THE CHURCH IN BETHEL.—Organized, Nov. 25, 1760.

Ministers.	Years.	Settled.	Dismissed.	Revivals.
				Years. Fruits.
Noah Wetmore,	O. 24.	Nov. 25, 1760.	Nov. 2, 1784.	1791. 23
John Ely,	O. 13.	Nov. 30, 1791.	June 7, 1804.	1806. 10
Samuel Sturges,	I. 7.	April 9, 1805.	Dec. 11, 1811.	1810. 9
John G. Lowe,	I. 7.	Jan. 1, 1822.	Jan. 20, 1829.	1814. 9
Erastus Cole,	I. 7.	Sep. 29, 1830.	Sep. 26, 1837.	1815. 16
John Greenwood,	I. 4.	April 18, 1838.	April 27, 1842.	1817. 8
Sylvanus Haight,	I. 1.	Nov. 4, 1846.	Feb. 8, 1848.	1821. 11
John S. Whittlesey,	I. 2.	Dec. 12, 1849.	Jan. 1, 1852.	1831. 54
Wheelock Nye Harvey,	O. 5.	May 18, 1853.	June 29, 1858.	1838. 14
				1843. 119
				1848. 13
				1852. 36
				1855. 40
				1858. 60

Nine pastors; average term, eight years.

Deacons.	Appointed.	Deacons.	Appointed.	Ministers raised up.
John Dibble,	1771.	Ephraim Barnum,	1813.	Ebenezer Platt.
Phineas Judd,	1772.	Ebenezer Hickok,	1818.	Laurens P. Hickok, D.D.
Benjamin Benedict,	1774.	Eliad Taylor,	1818.	Dennis Platt.
Stephen Trowbridge,	1776.	Benajah Benedict,	1832.	George Barnum.
James Seelye,	1791.	<i>Seth Seelye,</i>	1832.	*John L. Ambler.
Ebenezer Silliman,	1791.	Elizur Benedict,	1840.	Samuel T. Seelye.
Oliver Benedict,	1797.	<i>Asel Dunning,</i>	1840.	Julius H. Seelye.
Daniel Judd,	1803.	Monson Lockwood,	1844.	Bennett Northrop.
Eliakim Benedict,	1806.	Matthew W. Starr, Jr.,	1844.	Theodore Benjamin died
Ira Benedict,	1813.	Henry O. Judd,	1848.	while a licentiate, and
		<i>George A. Hickok,</i>	1853.	Laurens Clarke Seelye
		<i>Andrew L. Benedict,</i>	1853.	is now a licentiate.

THE FIRST CHURCH IN BRIDGEPORT.—Organized, June 13, 1695.

Ministers.	Years.	Settled.	Dismissed.	Died.
Charles Chauncey, <i>H.C.</i>	O. 19.	June 13, 1695.		Dec. 31, 1714.
Samuel Cooke, <i>yc. 1705</i>	O. 32.	July 11, 1715.		Dec. 2, 1747.
Lyman Hall, <i>yc. 1747</i>	O. 2.	Sep. 27, 1749.	June 18, 1751.	Feb. 1791.
Robert Ross, <i>M.J. 1754, yc. 55</i>	O. 43.	Nov. 28, 1753.	1796.	Aug. 29, 1799.
Samuel Blatchford, <i>D.D.</i>	I. 6.	Nov. 22, 1797.	Mar. 20, 1804.	
Elijah Waterman, <i>yc. 1791</i>	I. 20.	Jan. 1, 1806.		Oct. 11, 1825.
Franklin Y. Vaill,	O. 2.	Oct. 4, 1826.	July 8, 1828.	
John Blatchford,	I. 6.	Feb. 10, 1830.	July 26, 1836.	Revivals.
John Woodbridge, <i>D.D.</i> ,	I. 1.	June 14, 1837.	Nov. 20, 1838.	Years. Fruits.
John H. Hunter,	I. 7.	Feb. 27, 1839.	Nov. 13, 1845.	1815. 72
John H. Hunter,	I. 6.	Feb. 10, 1847.	Aug. 30, 1853.	1821. 84
Joseph H. Towne, <i>yc. 1822</i>	I. 4.	June 14, 1854.	June 29, 1858.	1827. 28
Matson M. Smith,	I.	Jan. 5, 1859.		1831. 87
				1844. 19
				1855. 13
				1858. 62

Thirteen pastors, average term, eleven years.

Deacons.	Appointed.	Deacons.	Appointed.	Ministers raised up.
David Sherman,	1695.	John P. Austin,	1807.	*Gideon Hawley.
Thomas Hawley,	1712.	William DeForest,	1813.	*Henry Blatchford.
Lemuel Sherwood,	1722.	Stephen Hawley,	1821.	*John Blatchford.
Joseph Booth,	1733.	Josiah B. Baldwin,	1821.	Peter Lockwood.
Richard Hubbell,	1738.	<i>Isaac Sherman,</i>	1830.	Nathaniel Bouton.
William Bennett,	1754.	Sylvanus Sterling,	1831.	Epenetus P. Benedict.
Henry Rowland,	1756.	<i>David Sherwood,</i>	1831.	*Alanson Benedict.
Abel Seeley,	1775.	Samuel Beach,	1849.	Ransom Hawley.
Elijah Hawley,	1776.	<i>Rowland B. Lacey,</i>	1850.	Thomas T. Waterman.
Seth Seeley,	1778.	<i>John W. Hinks,</i>	1854.	Willis Lord, D.D.
Seth Sherman,	1806.	<i>Henry Jones,</i>	1858.	George A. Oviatt.
James E. Beach,	1806.	<i>Elbert E. Hubbell,</i>	1858.	Thomas Benedict Sturges.
				W. Walter Woodworth.
				Bronson B. Beardsley.
				Nathaniel Wade died while
				in preparatory study in
				Yale College.

THE CHURCH IN BROOKFIELD.—Organized, Sept. 28, 1757.

Ministers.	Years.	Settled.	Dismissed.	Died.
Thomas Brooks, <i>yc. 1758</i>	O. 42.	Sep. 28, 1757.		Sep. 13, 1799
Erastus Ripley, <i>yc. 1795</i>	O. 2.	Mar. 26, 1800.	Nov. 6, 1801.	
Richard Williams, <i>yc. 1802</i>	O. 4.	June 3, 1807.	April 23, 1811.	Revivals.
Bela Kellogg,	O. 4.	Jan. 13, 1813.	Oct. 23, 1816.	Years. Fruits
<i>A. B. Hull,</i> <i>yc. 1807</i>	1.	Oct. 1819.	Oct. 1820.	1807. 21
Abner Brundage, <i>from yc. 1824</i>	I. 18.	May 16, 1821.	Oct. 8, 1839.	1808. 20
Dan C. Curtiss, <i>yc. 1834</i>	I. 12.	Oct. 4, 1843.	Oct. 10, 1855.	1809. 15
				1816. 17
				1821. 38
				1824. 13
				1831. 52
				1843. 8
				1851. 45

Six pastors; average term, fourteen years.

The Church in Brookfield—(continued).

Deacons.	Appointed.	Deacons.	Appointed.	Ministers raised up.
John Dunning,		Levi Dibble,	1819.	Oliver S. St John.
Joseph Smith,		Michael Dunning,	1819.	Oliver S. Taylor.
Henry Peck,		Ashbel Dunning,	1827.	
Abraham Camp,		Abel S. Taylor,	1834.	
Samuel Merwin,		Luther Smith,	1849.	
Matthew Baldwin,		Alfred Somers,	1858.	

Added on profession, during pastorate of Mr. Williams, 56;
of Mr. Kellogg, 24; of Mr. Brundage, 176; of Mr. Curtiss, 67.

THE FIRST CHURCH IN DANBURY.—Organized, 1696.

Ministers.	Years.	Settled.	Dismissed.	Died.
Seth Shove, <i>H.C.</i>	O. 39	1696.		Oct. 3, 1735,
Ebenezer White, <i>4.C. 1735</i>	O. 28.	Mar. 10, 1735 6.	Mar. 29, 1764.	
Noadiah Warner, <i>4.C. 1735</i>	O. 3.	Feb. 13, 1765.	Feb. 24, 1768.	
Ebenezer Baldwin, <i>4.C. 1745</i>	O. 6.	Sep. 19, 1770.		Oct. 11, 1776.
<i>Ebenezer Bradford,</i>	2.	April 9, 1777.	Nov. 22, 1779.	
<i>John Rogers, D.D.,</i>	2.	April 11, 1780.	Jan. 2, 1782.	
Timothy Langdon, <i>4.C. 1780</i>	O. 14.	Aug. 31, 1788.		Feb. 10, 1801.
Israel Ward,	O. 7.	May 25, 1803.		Aug. 3, 1810.
William Andrews,	I. 13.	June 30, 1813.	May 29, 1826.	
Anson Rood,	O. 9.	April 23, 1829.	Dec. 5, 1837.	
Rollin S. Stone, <i>4.C. 1832</i>	I. 12.	Jan. 31, 1838.	Feb. 12, 1850.	
Samuel G. Coe,	I.	Dec. 4, 1850.		
Ten pastors; average term, fourteen years.				
Deacons.	Appointed.	Deacons.	Appointed.	
Samuel Benedict,		Samuel Wildman,		
James Beebee,		Amos Hoyt,	1806.	
John Gregory,		Joseph P. Cooke, Jr.,	1806.	Ministers raised up.
Richard Barnum,		Thomas Tucker,	1806.	*Nathan ^l Taylor.
Joseph Gregory,		Eliakim Starr,	1808.	*James Beebee.
James Beebee,		Ezra Boughton,	1826.	*Eben ^r R. White.
James Benedict,		Lewis S. Hoyt,	1826.	*Benj. Wildman.
John Benedict,		<i>Oliver S. Stone,</i>	1826.	*Noah Benedict.
Nathaniel Gregory,		Isaac Ives,	1832.	*John Langdon.
Joseph Peck,		<i>John F. Beard,</i>	1832.	Samuel Cooke.
Daniel Benedict,		<i>John Fry,</i>	1844.	Starr H. Nichols
Thomas Benedict,	1770.	<i>Eli T. Hoyt,</i>	1858.	is now in Ando-
Joseph P. Cooke, Sen., <i>4.C. 1800</i>		<i>Judah P. Crosby,</i>	1858.	ver Theological
Joshua Knapp,	1776.			Seminary.

The town and church records in Danbury were burnt by the British in April, 1777.

THE CHURCH IN HUNTINGTON.—Organized, Feb. 12, 1724.

Ministers.	Years.	Settled.	Dismissed.	Died.
Jedidiah Mills, <i>40 1722</i>	O. 52.	Feb. 12, 1724.		Jan. 19, 1776.
David Ely, D.D., <i>40 1769</i>	O. 42.	Oct. 27, 1773.		Feb. 16, 1816.
Thomas F. Davies, <i>40 1810</i>	O. 1.	March 5, 1817.	July 31, 1818.	
Thomas Punderson, <i>40 1794</i>	I. 25.	Nov. 18, 1818.	Jan. 1, 1844.	Aug. 1, 1848.
Charles N. Seymour,	O. 3.	June 26, 1844.	July 31, 1847.	
<i>Eliakim Phelps, D. D.,</i>	1.	Nov. 1847.	March, 1849.	
William B. Curtiss,	I. 7.	Feb. 13, 1850.	June 30, 1857.	
<i>John Blood,</i>		Sept. 1858.		
Six pastors; average term, twenty-two years.				
Deacons.	Appointed.	Deacons.	Appointed.	Years.
Beard,	1724.	Lemuel Judson,	1815.	1735-6,
Ephraim Judson,		David Hawley,	1818.	1773,
Moses Wheeler,		Ezra DeForest,	1818.	1774,
Daniel Bennet,	1774.	George Shelton,	1827.	1775,
David Beard,	1780.	Ira Nichols,	1827.	1780,
Hezekiah Curtiss,	1793.	<i>Roswell Hawley,</i>	1855.	1781,
Samuel Beard,	1807.	<i>George L. Nichols,</i>	1858.	1790,
				1815,
				1816,
				1821-2,
				1827-8,
				1831,
				1832,
				1842-3,
				1858.
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				1997,
				1998,
				1999,
				2000,

The church had 92 members in full communion at the ordination of Mr. Mills, and 106 at the ordination of Mr. Ely. Received to full communion during pastorate of Dr. Ely, 154; of Mr. Punderson, including 28 by letter, 214. The half-way covenant was done away in 1817.

THE CHURCH IN MILLPLAIN.—Organized, Oct. 29, 1851.

Ministers.	Years.	Settled.	Dismissed.
<i>Enoch S. Huntington,</i>	3.	Oct. 21, 1851.	1854.
<i>Nathan Burton,</i>	1.	Oct. 1854.	Oct. 1855.
Deacons.	Appointed.	Deacons.	Appointed.
Elias Birchard,	1851.	<i>J. Brush Sears,</i>	1857.
<i>Lewis Sears,</i>	1851.		

This church has had no pastor. It has been supplied by Methodist ministers for the last three years,—being too feeble to secure a Congregational minister. There was a revival in 1853, and about twenty conversions; but, on account of peculiar circumstances, there were no accessions to the church.

THE CHURCH IN MONROE.—Organized, Dec. 14, 1764.

Ministers.	Years	Settled.	Dismissed.	Died.
Elisha Rexford, 70 1763 O.	43	Jan. 9, 1765.		April 3, 1808.
John Noyes, 30. 779	1	1813.	1814.	
Chauncey G. Lee, O.	5	Oct. 24, 1821.	Apr. 25, 1826.	
Amos Bassett, D.D., 70 1784 I.	1	1826.		1827.
Daniel Jones, I.	7	Sept. 3, 1828.	July 28, 1835.	
James Kant, I.	3	1837.	1840.	Revivals.
Robert D. Gardner, O.	10	Mar. 31, 1841.	Sept. 30, 1851.	Years. Fruits.
Lewis M. Shepard, I.	4	Aug. 30, 1853.	June 30, 1857.	1813, 30
Edward B. Emerson,		April, 1858.		1815, 32
Five pastors; average term fourteen years.				1820, 24
Deacons.				1831, 44
Appointed.				1833, 5
Deacons.				1843, 6
Appointed.				1851-2, 36
Henry Hawley.		Elijah Curtiss,		There was also a revival under Mr. Rexford's ministry.
Peter Curtiss.		Edmund Lewis,	1817.	
John Judson,		Diodate Silliman,		Ministers raised up.
Daniel Wilcoxson.		John Wilcoxson,	1820.	
James McEwen.		Agur Beardsley,	1824.	Tillotson Babbitt.
Elihu Curtiss.		David Tomlinson,	1843.	
Ebenezer Lewis.		Nathan N. Wheeler,	1852.	

The first volume of church records is lost.

THE CHURCH IN NEW FAIRFIELD.—Organized, Nov. 9, 1742.

Ministers.	Years	Settled.	Dismissed.	Died.
Benajah Case, 40 1733 O.	10	Nov. 9, 1742.	Jan. 2, 1753.	
James Taylor, 42 1754 O.	6	Mar. 28, 1758.	June 5, 1764.	
Joseph Peck, I.	6	June 8, 1769.	1775.	
Medad Rogers, 30 1777 O.	36	Nov. 29, 1786.	Oct. 1822.	Aug. 24, 1824.
Abraham O. Stansbury, I.	2	Oct. 20, 1824.	Jan. 31, 1827.	
Daniel Crocker, I.	3	Oct. 7, 1827.		Mar. 31, 1831.
George Coan, I.	2	June 5, 1833.	May 19, 1835.	
Benajah Y. Morse, I.	3	July, 1835.	May 19, 1833.	Revivals.
David C. Perry, O.	6	Dec. 12, 1838.	Nov. 1, 1844.	Years. Fruits.
Henry H. Morgan, I.	4	May 28, 1845.	May 2, 1849.	1785, 20
Lewis Pennell, I.	4	Oct. 10, 1849.	Oct. 4, 1853.	1818, 40
Aaron B. Peffers, O.	3	May 23, 1855.	May 25, 1858.	1825, 10
Frederick J. Jackson,		May, 1858.		1831, 24
Eleven pastors; average term, seven years.				1833, 25
Deacons.				1838, 12
Appointed.				1842, 7
Deacons.				1845, 11
Appointed.				1849, 9
Samuel Trowbridge,	1758.	Benjamin Peck,	1819.	1851, 8
Thomas Brush,	1761.	Seelye Barnum,	1827.	1855, 16
Jabez Hall,	1763.	Ira Kellogg,	1841.	1858-9, 7
Obadiah Beardsley,	1769.	Levi Penfield,	1846.	
Peter Penfield.		John C. Peck,	1852.	
Phineas Beardsley,		David B. Rogers,	1859.	
Amos Stevens.		Enoch Knapp,	1859.	

THE CHURCH IN NEWTOWN.—Organized, Oct. 19, 1715.

Ministers.	Years.	Settled.	Dismissed.	Died.
Thomas Tousey, 1707	O. 9	Oct. 19, 1715.	1724.	Mar. 14, 1761.
John Beach, 1721	O. 7	1725.	Feb. 2, 1731	Mar. 19, 1782.
Elisha Kent, 1729	O. 11	Sep. 27, 1732.	Feb. 25, 1742	July 17, 1776.
David Judson, 1734	O. 33	Sep. 21, 1743.	not dismissed	Sep. 24, 1776.
Zephaniah H. Smith, 1742	O. 4	Mar. 9, 1786.	Feb. 1, 1790.	Feb. 1, 1836.
Jehu Clark, 1794	O. 17	Oct. 23, 1799.	Aug. 6, 1816.	May 3, 1838.
William Mitchell, 1818	I. 6	June 16, 1825.	May 31, 1831.	
Nathaniel M. Urmston,	I. 5	Dec. 6, 1832.	Apr. 17, 1838.	
Alexander Leadbetter,	3	1839	1842.	
John L. Ambler,	2	1843.	1845.	May 4, 1859.
Jason Atwater,	10	1846.	May 31, 1856.	
William H. Moore,	I.	Nov. 12, 1856.		
Nine pastors; average term, eleven years.				
Deacons.	Appointed.	Deacons.	Appointed.	Revivals.
John Botsford.		Abel Botsford,	1800.	Years. 1735-6.
Job Sherman.		Bera P. Somers.		Fruits. 14
Abraham Bennit,	1745.	Eben Beach,	1827.	1821, 21
Daniel Booth,	1750.	Eli Wheeler,	1827.	1828, 21
Benjamin Northrop,	1750.	Rufus Somers,	1831.	1851, 31
John Sherman,	1771.	Roswell Turney,	1857.	1858, 21
John Botsford,	1786.	Henry Fairchild,	1857.	Ministers raised up.
Abraham Bennit,	1786.			Isaac Beach.

Mr. Beach became an Episcopalian, went to England for orders in 1732, and returned and labored here for fifty years. His flock numbered about fifteen families at first, but in 1770 it embraced about one hundred and seventy-five families. The record of Mr. Judson's ministry, though incomplete, mentions 5 added by letter, 90 by half-way covenant, and 169 by full profession. Added during the ministry of Mr. Mitchell, 31 by profession and 7 by letter—38 in all; of Mr. Urmston, 21 by profession, and 13 by letter—34 in all; of Mr. Atwater, 43 by profession and 26 by letter—69 in all.

THE CHURCH IN READING.—Organized, 1733.

Ministers.	Years.	Settled.	Dismissed.	Died.
Nathaniel Hunn, 1733	O. 16	Mar. 21, 1733		1749.
Nathaniel Bartlett, 1749	O. 57	May 23, 1753.		Jan. 11, 1810.
Jonathan Bartlett,	O. 13	Feb. 3, 1796.	June 7, 1809.	Mar. 22, 1858.
Daniel Crocker,	O. 15	Oct. 4, 1809.	Oct. 24, 1824.	
William C. Kniffin,	O. 3	June 8, 1825.	Dec. 17, 1828.	Revivals.
William L. Strong,	I. 5	June 23, 1830.	Feb. 26, 1835.	Years. 1808-9,
Jeremiah Miller,	I. 2	July 12, 1837.	July 23, 1839.	Fruits. 75
David C. Comstock,	O. 5	Mar. 4, 1840.	Apr. 8, 1845.	1823, 40
Daniel D. Frost,	O. 10	Dec. 30, 1846.	Oct. 15, 1856.	1829, 8
Enoch S. Huntington,	1	1858.	1859.	1831, 20
Nine pastors; average term, fourteen years.				
				1838, 30
				1852, 24
				1855, 12

The Church in Reading—(continued).

Deacons.	Appointed.	Deacons.	Appointed.	Ministers raised up.
Stephen Burr,	1733.	Lemuel Sanford,	1808.	*Jonathan Bartlett
Theophilus Hull,	1733.	Aaron Read,	1808.	Thomas F. Davies.
Lemuel Sanford,	1740.	Joel Foster,	1820.	
Daniel Mallory.		Lemuel Hawley,	1832.	
Joseph Banks,	1776.	Samuel Read,	1832.	
Simon Couch.		Charles D. Smith,	1854.	
Lemuel Sanford,	1785.	Rufus Mead,	1854.	
Stephen Betts.		Thaddeus M. Abbott,	1854.	

It is supposed that the church was organized at the time Mr. Hunn was ordained. Mr. Hunn, while absent on a journey, died, and was buried, in Boston, probably in August or September. Jonathan Bartlett was son of Nathaniel Bartlett, and was settled as his father's colleague.

THE CHURCH IN STRATFORD.—Organized, 1640?

Ministers.	Years.	Settled.	Dismissed.	Died.
Adam Blakeman,	25	1640?		1665.
Israel Chauncy, <i>H. C.</i>	37	1666.		March 14, 1703 4.
Timothy Cutler, <i>H. C.</i>	O. 9	Jan. 1709 10.	1719.	
Hezekiah Gold, <i>H. C.</i>	O. 30	June 3, 1722.	July 3, 1752.	
Izrahiah Wetmore, <i>H. C.</i>	O. 27	May 16, 1753.	April 2, 1780.	
Stephen W. Stebbins,	O. 29	Aug. 4, 1784.	Aug. 4, 1813.	
Matthew R. Dutton,	O. 8	Sep. 21, 1814.	Oct. 3, 1822.	
Joshua Leavitt,	O. 3	Feb. 23, 1825.	Oct. 22, 1828.	
Thomas Robbins,	I. 2	Feb. 3, 1830.	Sep. 15, 1831.	
Frederick W. Chapman,	O. 7	Sep. 5, 1832.	Apr. 16, 1839.	
William B. Weed,	O. 15	Dec. 4, 1839.	May 29, 1855.	
Joseph R. Page,	I. 2	Feb. 11, 1857.	Sep. 21, 1858.	
Benjamin L. Swan,	I.	Oct. 27, 1858.		
Thirteen pastors, average term, fifteen years.				
Deacons.	Appointed.	Deacons.	Appointed.	Ministers raised up.
John Birdseye.		Ebenezer Coe,	1784.	*Benj. Blakeman.
John Wilcoxson.		Nathan McEwen,	1791.	*Charles Chauncy.
Thomas Welles.		Samuel Ufford,	1802.	*John Beach.
Thomas Hawley.		Agur Curtis,	1804.	*Nathan Birdseye.
Robert Walker. <i>46. 1730</i>		Philo Curtis.		*David Judson.
John Thompson.		Agur Curtis, 2d.		*Hezekiah Gold, 2d.
Elnathan Wheeler,	1751.	David P. Judson,	1837.	Phineas Blakeman.
Isaiah Brown,	1755.	Agur Treat Curtis,	1858.	
John Judson,	1773.	Lewis Beers,	1858.	

The records are very deficient. Philip Groves, who died in 1675, was the first and only "Ruling Elder." Mr. Cutler was chosen Rector of Yale College in 1719, and while in that office became an Episcopalian in 1722. Mr. Dutton was chosen Professor of Mathematics and Natural Philosophy in Yale College.

THE CHURCH IN TRUMBULL.—Organized, Nov. 18, 1730.

Ministers.	Years.	Settled.	Dismissed.	Died.																		
Richardson Miner,	^{72 1734} O. 13	Nov. 18, 1730.	Mar. 21, 1743	Sept. 8, 1785. Aug. 3, 1798.																		
James Beebee,	^{72 1745} O. 38	May 6, 1747.																				
Izrahiah Wetmore,	^{72 1745} I. 13	1785.																				
John Giles,	I. ⁴⁰	May 10, 1802.	Sep. 21, 1802.	<table><tr><th colspan="2">Revivals.</th></tr><tr><th>Years.</th><th>Fruits</th></tr><tr><td>1817-18,</td><td>38</td></tr><tr><td>1827,</td><td>16</td></tr><tr><td>1831,</td><td>12</td></tr><tr><td>1833,</td><td>13</td></tr><tr><td>1838,</td><td>14</td></tr><tr><td>1845,</td><td>29</td></tr><tr><td>1849,</td><td>39</td></tr></table>	Revivals.		Years.	Fruits	1817-18,	38	1827,	16	1831,	12	1833,	13	1838,	14	1845,	29	1849,	39
Revivals.																						
Years.	Fruits																					
1817-18,	38																					
1827,	16																					
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1833,	13																					
1838,	14																					
1845,	29																					
1849,	39																					
Daniel C. Banks,	O. 5	Aug. 12, 1807.	Feb. 2, 1813.																			
Reuben Taylor,	I. 6	Sep. 18, 1817.	Feb. 12, 1824.																			
James Kant,	O. 10	Nov. 9, 1825.	Nov. 11, 1835.																			
William T. Bacon,	O. 1	Dec. 28, 1842.	May 28, 1844.																			
John S. Whittlesey,	O. 5	Oct. 2, 1844.	Nov. 20, 1849.																			
David M. Elwood,	O. 3	Feb. 20, 1850.	June 11, 1853.																			
William T. Bacon,	1	Sep. 1, 1853.	Sep. 1, 1854.																			
Ralph Smith,	1	Dec. 1, 1854.	Dec. 1, 1855.																			
Stephen A. Loper,	2	June 1, 1856.	June 1, 1858.																			
Ten pastors; average term, nine years.																						
Deacons.		Appointed.																				
Deacons.		Appointed.																				
Thomas Peat.		Stephen Beardsley, 1809.																				
Thomas Edwards.		Eben Beach, 1821.																				
Ephraim Booth.		Ephraim W. Beach, 1821.																				
Abraham Brinsmade.		Philo Nichols, 1821.																				
Zechariah Coe.		Ali Brinsmade.																				
Benjamin Burton.		Orville H. Beardsley, 1848.																				
Judson Curtiss.		Andrew B. Nichols, 1851.																				

THE NUMBER OF CHURCH MEMBERS.

On account of the defectiveness of records, and of the fact that the General Association did not publish the statistics of the churches until 1832, no attempt has been made to ascertain how many members these churches had before that time. The following table gives the number reported by each church at three periods since that time.

Churches.	Jan. 1833.	Jan. 1846	Jan. 1859.
Bethel,	130.	231.	312.
Bridgeport,	254.	211.	319.
Brookfield,	174.	134.	112.
Danbury,	217.	217.	299.
Huntington,	204.	180.	111.
Millplain,			32.
Monroe,	95.	81.	85.
New Fairfield,	67.	93.	73.
Newtown,	69.	47.	88.
Reading,	160.	112.	121.
Stratford,	193.	240.	259.
Trumbull,	100.	132.	117.
Total,	1663.	1678.	1928.

MINISTERS RAISED UP.

The churches report fifty ministers raised up in connection with them and their influence. There is reason to suppose that the real number is greater than this.

PASTORAL TERM.

Ninety-seven pastors have been settled over these churches and removed; and their average term was thirteen years. Before the year 1800, thirty-eight pastors were settled, whose average term was twenty-two years. From 1800 to 1859 inclusive, fifty-nine pastors were settled and removed, whose average term was six years. From 1800 to 1830 inclusive, thirty pastors were settled, whose average term was seven years. And from 1831 to 1859 inclusive, twenty-nine pastors were settled and removed, whose average term was five years.

At one time in the year 1858 ten of the churches were without settled pastors—all except Danbury and Newtown; and eight are now destitute.

REVIVALS.

The record of revivals is imperfect, and some of the years named under this head were rather years of noticeable additions by profession. The following table compiled from the records of the Association and Consociation, from the reports of the churches and from other sources, shows when, and in how many churches, these "times of refreshing," and of special additions, have been enjoyed.

1722-3,	1.	1808,	1.	1823,	2	1842-3,	1.
1735,	1.	1808-9,	1.	1824,	2	1843,	5
1735-6,	2.	1809,	1.	1825,	1.	1844,	1.
1740-1,		1810,	1.	1827,	2.	1845,	2.
1773,	1.	1813,	1	1827-8,	1.	1846,	1.
1774,	1.	1814,	1	1828,	1.	1848,	1.
1775,	1.	1815,	5	1829,	1.	1849,	2
1780,	1.	1816,	2	1831,	11.	1851,	3.
1781,	1.	1817,	1.	1832-3,	1.	1852,	3.
1785,	1.	1817-8,	1.	1833,	6.	1852-3,	1.
1790,	1.	1818,	1.	1834,	2.	1855,	6
1791,	1.	1820,	1.	1838,	5.	1858,	6.
1806,	1.	1821,	6.	1841,	1.	1858-9,	1.
1807,	1.	1821-2,	1.	1842,	1.		

It will be seen from this table that from the revival of 1740-1 there was no general awakening until 1815—a period of more than seventy years; and that from that time until now,—a period of about forty-five years, there have been eight seasons when the churches have been visited from on high; namely, in

1815, five churches; in 1821, six churches; in 1831, eleven churches; in 1833, six churches; in 1838, five churches; in 1843, five churches; in 1855, six churches; and in 1858, six churches.

The revivals of 1735 and 1736 are mentioned by Edwards* and Trumbull.†

The work of grace which began in 1740 exerted a most important influence upon the interests of religion in this region; but not one of these churches has any satisfactory record of it. The pastors almost without exception, and certainly without any protest on the records of either the Association or Consociation, sympathized heartily with Edwards and Bellamy, and others, who were prominent in the religious movement of that period.

At the annual Council of Oct. 7, 1740, it was "voted, That, considering the wonderful success that hath attended the Rev. Mr. Whitefield's ministry in the places where he hath preached in the awakening secure sinners and the promotion of piety,—the Moderator and Scribe do, in the name of this Consociation, prepare a letter and send it to the above said Rev. Gentleman with all convenient speed, entreating that he would make a visit to the several towns within our district; that, if it may be the will of God, he may be an instrument of reviving decayed religion in our churches likewise." It was also "voted, That there be special religious fasts observed in the several churches within our district for the imploring the pourings forth of the Spirit of God upon his people, and particularly upon the rising generation: The Consociation looking upon it as a good expedient for the revival of religion: The times, and places of said fasts to be according to the direction of the Reverend Association." Whitefield, then on his way from Boston to the South, preached at Stratford on Monday afternoon, Oct. 24.‡ It is not known that he preached at that time in any other town in this district.

At the next annual meeting, held Oct. 6 and 7, 1741, the Council say, "From the large experience which in the year past we have had of the boundless goodness and sovereign grace of God as the Hearer of prayer, in the good consequences of the circular congregational fasts, by a glorious revival of religion, it appears that the renewing and maintaining such fasts till next anniversary meeting is what the divine conduct much encourages unto, as well as the state of religion loudly calls for. Therefore, voted and agreed, that such fasts shall be maintained under the special conduct and direction of the Association as to time and place." The probability is that this awakening visited all of these churches which were then in being.

* Narrative of Surprising Conversions, Works, Vol. III, p. 237, Worcester edition.

† History of Conn., Vol. II, p. 141.

‡ Trumbull, Vol. II, p. 153.

In 1743, eleven ministers in this district signed an attestation, —which was afterwards published,—of the character of the work of God which was still prevailing in the colonies. Among these, in addition to Rev. Messrs. Stoddard, Graham, Bellamy and Judd, were Rev. Messrs. Samuel Cooke of Stratfield, Hezekiah Gold of Stratford, Jedidiah Mills of Ripton, Elisha Kent recently dismissed at Newtown, Ebenezer White of Danbury, Benajah Case of New Fairfield and David Judson of Newtown. In this paper they say:—"We look upon ourselves and all the ministers and people of God throughout the land, under infinite obligations for ever to admire and adore rich, free and sovereign grace so amazingly displayed in visiting a professing people in a day of such general security, indolence and formality; causing so great an awakening of all sorts of persons, convincing so many of sin, righteousness and judgment, and bringing such numbers of different ages hopefully to close savingly with the dear Jesus on the self denying terms of the gospel—so as that it far exceeded even any hopes or expectation of ours, as well as anything of this nature we ever saw in our day."*

The records of the Association and Consociation contain no direct notices of this work except those already given and referred to.

The circular fasts agreed upon were observed by the several churches in routine. They began in the fall after the annual meeting of the Council, and were held once in two weeks until the circuit of the churches was completed; and in some cases they were repeated in the same order, going through the churches twice in the year. They were observed yearly for twelve years in succession, from 1740 to 1751 inclusive, and until the forming of Litchfield County drew off Dr. Bellamy from this body.

The records make only brief mention of the revivals of 1815 and 1821. The work which began in 1831 is more fully noticed. Nov. 3, 1830, the Council "voted, That in conformity with the appointment of various ecclesiastical bodies, it be recommended to our churches to observe Thursday, the 11th of the present month, as a day of humiliation, fasting and prayer."

Dec. 9, 1830. The Council "agreed, That, in the opinion of this body, it is expedient that a Conference of churches be revived; and that any church in this district which shall invite a meeting for this purpose has our full approbation, and may rely on our aid to sustain the meeting in such manner as shall be thought most likely to revive our churches from their languishing state."

At the next annual meeting, Oct. 11, 1831, the following report was put upon record, "That during the past summer all our churches have been blessed by an effusion of the Holy

* Trumbull, Vol. II, pp. 254, 255.

Spirit. In some the work commenced earlier and has now nearly ceased. In others it is more recent, and is still in progress. And though the results can not now be fully estimated, yet we have gathered a joyful harvest—some ten, some thirty, and some an hundred fold. From four to five hundred have been received to the communion of the churches; and many more, it is believed, will be admitted. The work has embraced an unusual number of men of influence. The institutions of Sabbath schools and Bible classes have been remarkably blessed and owned of God. And protracted meetings in each parish—and in some instances when repeated—have been a great means in the hand of the Spirit of promoting the work.

In view of the low state of vital piety in the district six months ago, and the great things we have experienced, we feel bound to record the abounding grace of God—that he hath remembered our low estate, revived the graces of his people, and turned many from the broad road of sin and death to the narrow path of everlasting life."

At the next annual meeting, Sept. 26, 1832, it was reported, that most of the churches had been visited to some extent by the Holy Spirit, and that from 250 to 300 members had been added during the year. So that, deducting those who joined the church in New Milford, then belonging to this Consociation, it is probable that the work which begun in 1831 added six hundred members to these churches.

At the annual meeting, Sept. 25, 1833, it was reported, "That in a few of our churches, viz., Bridgeport, New Fairfield, Stratford, Trumbull, Reading and Monroe, refreshing influences of the Spirit have been experienced;—that in most of our churches there is an unusual state of harmony. Benevolent institutions are preserved in a healthful state, and all the churches are supplied with pastors. And in view of these facts, as well as the abundant blessings bestowed upon us the past year, we have great occasion for gratitude to the Great Head of the Church." At the same time they lament the appearance of growing apathy, and say, "We resolve on endeavoring to excite more interest among ourselves, and recommend each church to commence renewed efforts, and especially to go through a thorough course of family visitation, looking to the Lord of the harvest to bless our endeavors."

The revival of 1843 is mentioned on the record of the Association as follows:—"The church in Bethel vacant more than a year, and long divided among themselves, have been largely blessed in the ministry of a stated supply with a revival which began with the burning down of the church, and progressed under striking displays of God's interposing grace, with perfect stillness, until their number is more than doubled, and 120 added

of such as we hope will be saved. They have also erected, and are about to dedicate, a handsome house of worship.

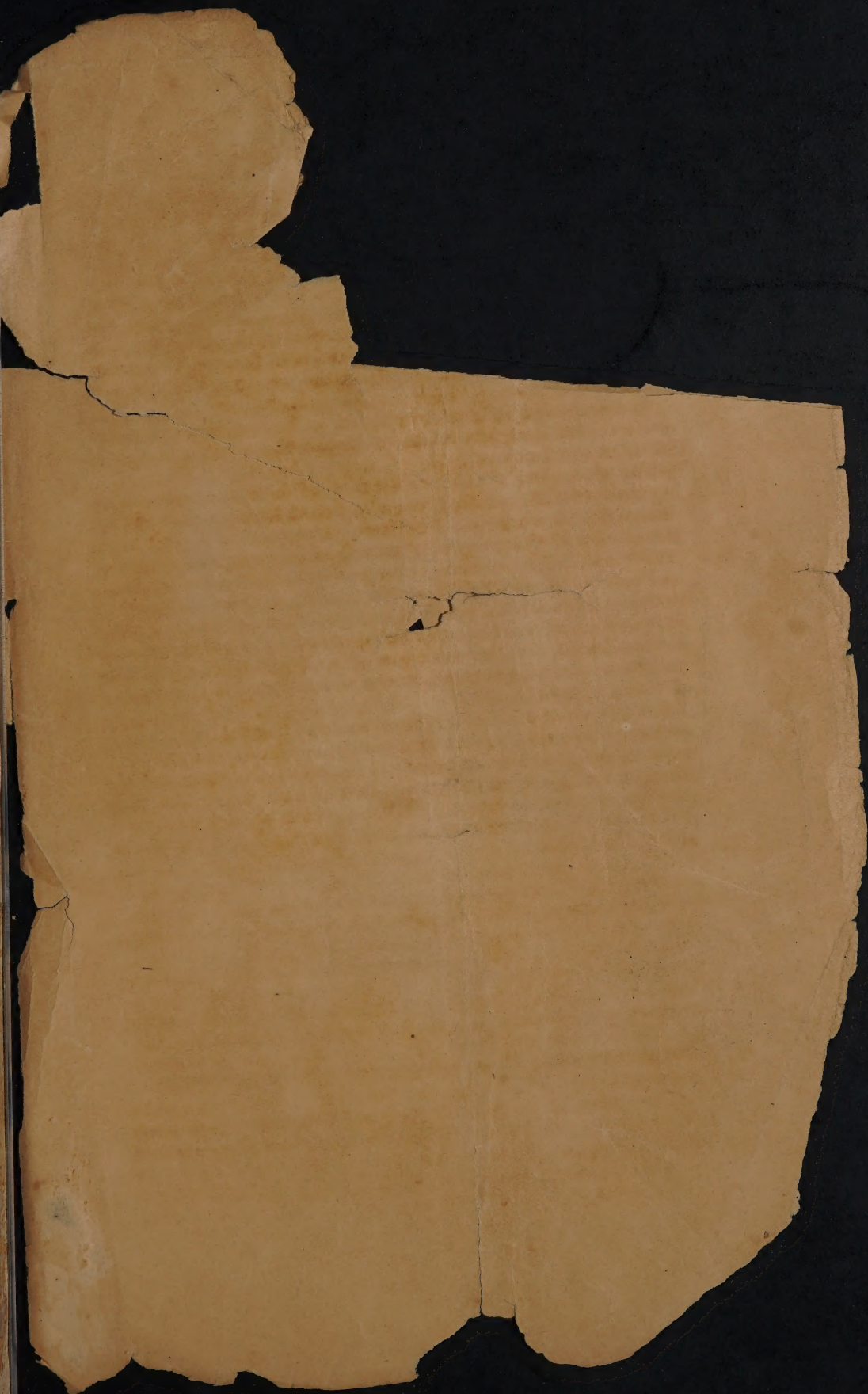
The churches of Stratford and Bridgeport have enjoyed a season of rich refreshing from the Holy Spirit, under the exclusive labor of their own pastors, which has brought a large number of hopeful converts into their communion and revived and strengthened themselves. The churches also of Huntington, Monroe, Danbury and Brookfield have been favored with valuable accessions to their strength in the gracious visitations of God's Spirit."

The season of 1852 is mentioned as having brought about one hundred and fifty additions to the churches; and that of 1855, an equal number.

The awakening of 1858 visited most of these churches. During that year 229 persons were admitted to the churches by profession. The work was free from extravagance of any kind. Ministers and churches were moved to an unwonted degree of prayer and effort. Meetings for social worship were frequent, and greatly blessed. The people flocked to hear the word of God, and listened with remarkable eagerness and deference. Very little opposition was shown in any quarter. The conviction was deep and wide, that the work was of God; and a delightful harmony was produced in the churches which shared in this display of God's mercy.

Let us cherish a grateful remembrance of these things, 'which we have heard and known, and our fathers have told us,—and show to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done; that they may know them,—even the children which shall be born;—that they may set their hope in God, and not forget the works of the Lord.'

CORRECTION.—On p. 35, for VII. *Amendments*, read XI. AMENDMENTS.



Holland - Am. J. Jennings
Holland -

They have
se of worst
port he

Windsor - Henry F. Hyde
Newport

Windsor - Saml. C. Willard
Colchester

Hartford -

John B. Doolittle -
Hartland

Hartford B.

Leewards H. Halleck
Berkshire